

LAVATER

ON

SPURITS







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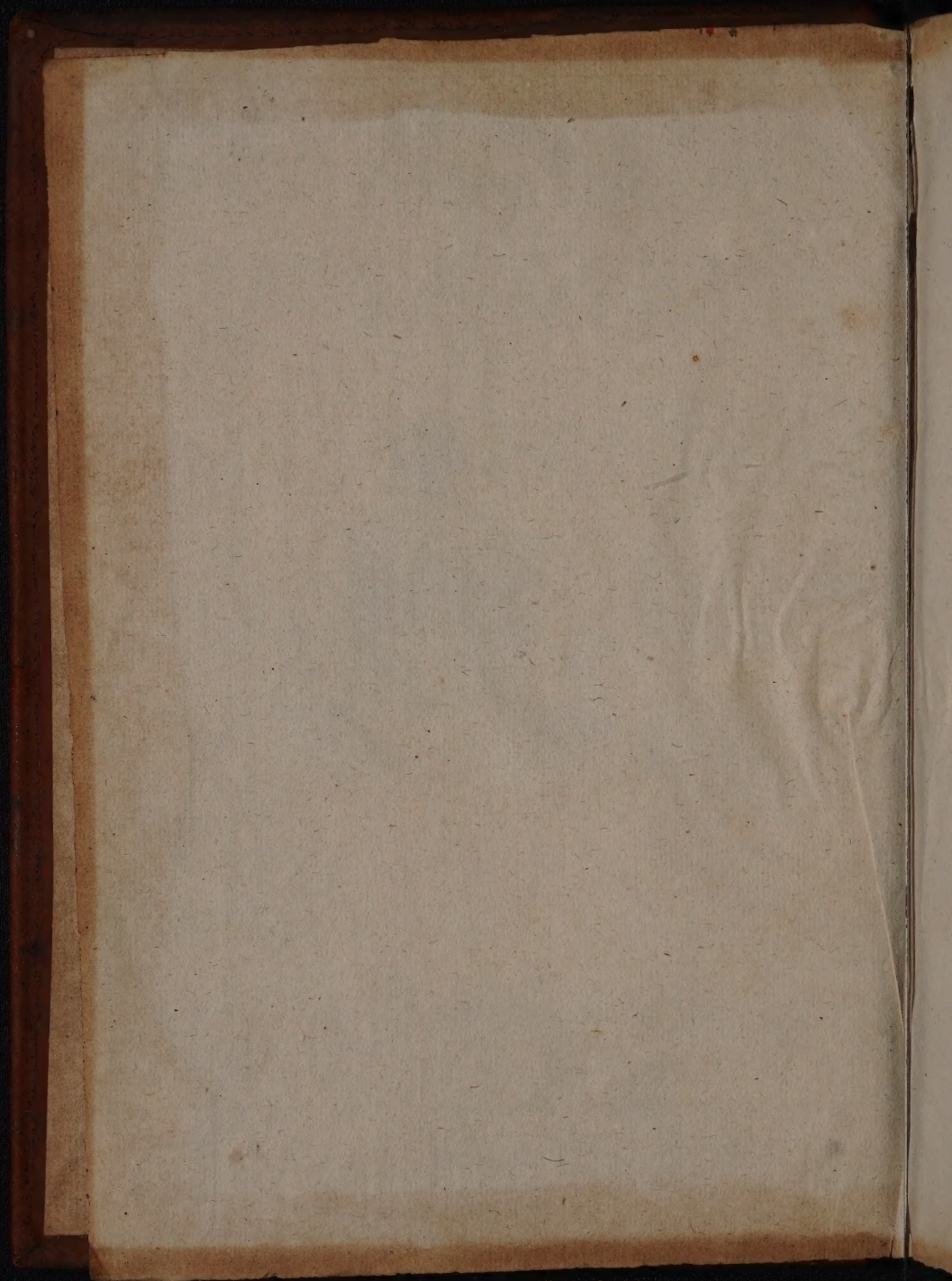


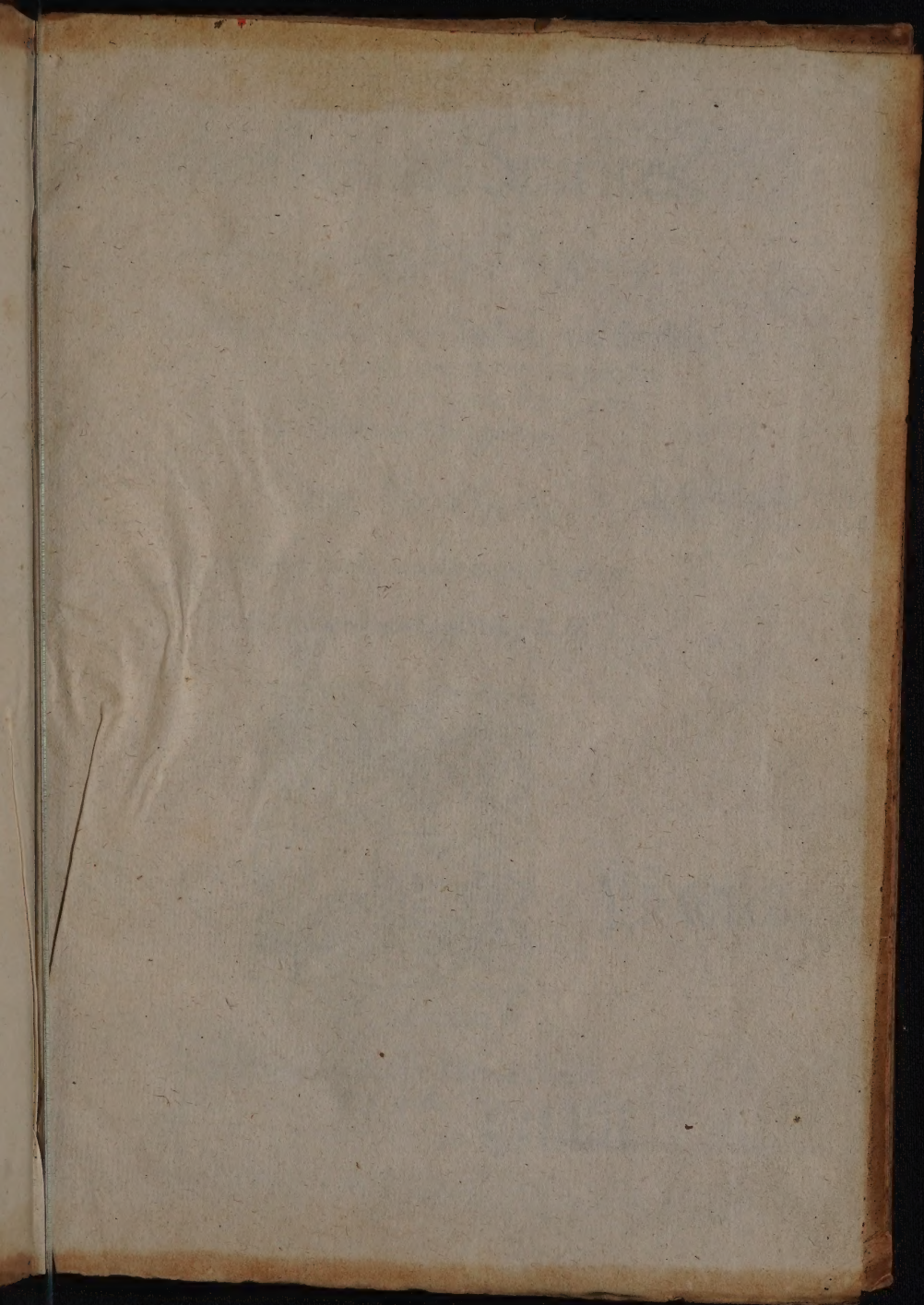
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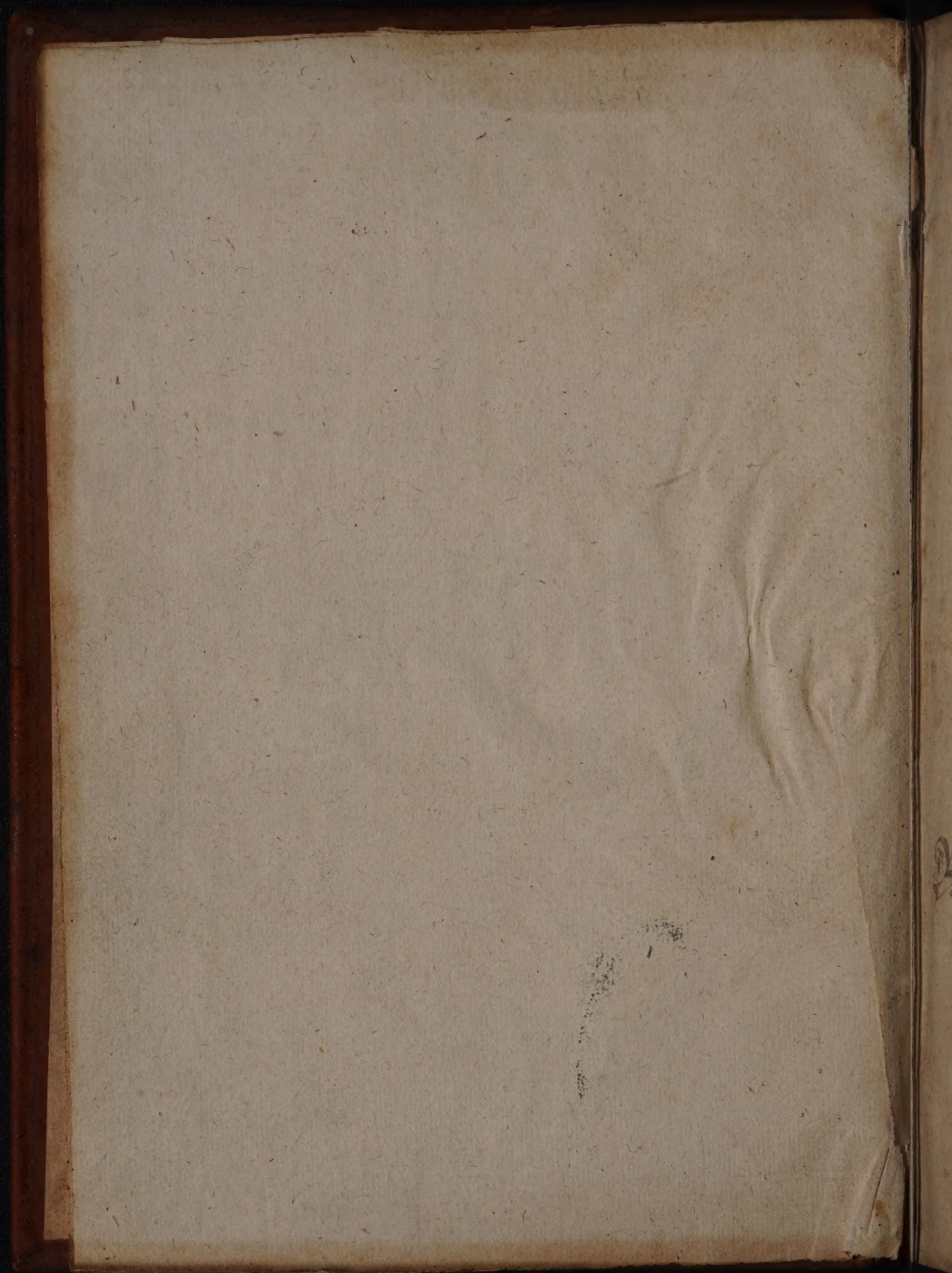
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OF
Ghoutes and Spirites,
Walking by Night,

And of straunge Noyses, Crackes, and sundrie
forewarnings, which commonly happen be-
fore the death of men: Great slaughters,
and alterations of Kingdomes.

One Booke,

Written by Lewes Lanaterus of Tigurine.

And translated into English by R. H.



Booke

Imprinted at London by Thomas Creede.

1596.

of

Walk

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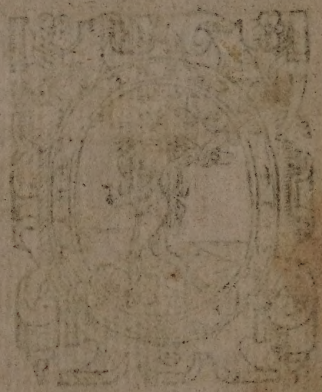
OF
Ghosts and Spirits
Walking by Night

And of the Night-Boyes, Creaks, and Murmurs
forwarnings which commonly happen be-
fore the death of men: Great thoughts
and other notions of Apparitions

One Booke

Written by Thomas Digges

And much reduced into English by J. B.



Printed by Thomas Digges



To the Reader.



Being desirous (gentle Reader) to exercise my selfe with some translation, at vacant times, and seeing, that since the Gospell hath beene preached, this one question, touching the appearing of spirits and soules departed, hath not bin much handled amongst vs, and therefore many, otherwise well affected in religion vtterly ignorant heerein, I thought it not amisse to take in hand some good and learned Treatise concerning this matter. Wherein as many haue both learnedly, painfully, and religiously travelled: so amongst others, none in my iudgement hath more handsomly & eloquently, with more iudgement & better method discoursed the same, the *Lewes Lauaterus*, Minister of Tigurine. Others haue handled it indeed wel, but yet *Nihil ad nostrum*, being either too short, or too long, or too
a ij darke,

To the Reader.

darke, or too doubtful, or otherwise so cōfused, that they leaue the Reader more in suspence in the end, then they found him in the beginning. As for Maister *Lansterus* his discretion heerein, I will no otherwise commend it, then to desire the Reader to view, and iudge himself. For thus much at the first sight he shall see: A cleare methode, with a familiar and easie stile, the matter throughly handled *Pro* and *Con*, on both sides, so that nothing seemeth to be wanting, nor any thing redounding. And if it be true that Horace saith, *Omne tulit punctum, qui miscuit utile dulci*, that is, He winneth the prize, that ioyneth pleasure with profit: I thinke this Authour may also in this respect be pronounced *Victor*, and adiudged to the best game. For he so intreateth this serious and terrible matter of Spirits, that he now and the inserting some strange story of Monks, Priestes, Friers, and such like counterfeits, doth both very liuely display their falshood, and also not a litle recreate his Reader: and yet in the end he so aptly concludeth to the purpose, that his histories seeme not idle tales, or impertinent vagaries, but very truthes, naturallv falling vnder the compasse of this matter. And how profitable

To the Reader.

table this his worke is, those may best iudge, which are most ignorant in this question, some thinking euery small motion & noyse to be Spirites, and some so fondly perswaded that there are no Spirits, who being better enformed herein by this Authour, I suppose will confesse his work to haue done them some profit: if knowledge be profitable, and ignorance discommodious. And againe, those which being hitherto borne in hande thot mens soules retorne againe on earth, crauing helpe of the liuing, and haue spent much of their substaunce on idle Monkes and Friers, to relieue them, will confesse the like. For when they shall see they haue bene falsely taught, and that they were not the soules of men which appeared, but either falshood of Monks, or illusions of diuels, franticke imaginations, or some other friuolous & vaine perswasions, they will thinke it profitable to haue knowne the truth, as well to auoid error hereafter, as to saue their mony from such greedy caterpillers. Some also which be otherwise well trained vp in Religion, and yet not knowing what to thinke of these matters, will not iudge their labour euill employed, nor the worke vnprofitable, wherby

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they

To the Reader.

they may be brought out of doubt, and know certainly what to beleue. There be many also euen now a dayes, which are hanted & troubled with spirites, and know not howe to vse themselves, who when they shall learne how a Christian man ought to gouern himselfe, being vexed with euil spirits, wil think it a very profitable point of doctrine, that shal teach them to direct themselves. Profitable therefore it is, and shalbe, no doubt, vnto many, and disprofitable vnto none, except perchance vnto popish Monks and Priests, who are like hereby to lose a great part of their gines, which sometimes they gathered together in great abundaunce, by their deceifull doctrine of the appearing of dead mens soules. But this their wicked and diuellish doctrine, together with all the patches and appendices thereto belonging, he so notably teareth and cutteth in peeces, that I am well assured they shal neuer be able to cobble and clout them vp again. And this doth he with such a moderation of breuitie and tediousnesse, that I may rightly say: He hath said well, and not too much, and written truly, and not too little.

Now as touching my translation, although I
haue

To the Reader.

haue not made him speake with like grace in English, as hee dooth in Latine: yet haue I not chaunged his meaning, nor altered his matter, endeuouring my selfe rather to make thee vnderstand what thou readeest, then to smoothe and pollish it with fine & picked words, which I graunt others might haue done more exquisitely, and perchaunce I my selfe also somewhat better, if I would haue made thereof a study and labour, and not a recreation and exercise. But howsoeuer I haue done herein, verily good reader, I trust thou wilt take in good part, which is all that I esteeme: if any man shall mislike thereof, let him amend it. I trust it be sufficient to testifie my good will to do thee good, and to let thee vnderstand the Authours meaning.

Farewell.



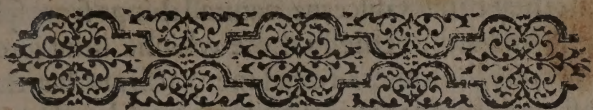
To the Reader.

It is not my purpose to write like those
 who, as I have heard some say, pretend not
 to understand his meaning, nor alter his manner,
 and yet by my selfe to make three or
 four of what I have written, that is to say, the
 and possibly in some fine & picked words, which
 I grant others might have done more ex-
 actly, and perhaps more I my selfe also somewhat
 better, I would have made thereof a fable, and
 labour, and not a recreation and exercise. But
 howsoever I have done herein, verily good re-
 ceive, I trust you will take in good part which is
 all that I desire in my man shall mislike ther-
 of, let him know it. I must be sufficient to re-
 volve my good will to do thee good, and to let
 thee understand the Authors meaning.

Thine

Wm. Brouncker

[Faint handwritten notes and signatures at the bottom of the page, including a large signature that appears to read "Wm. Brouncker" and other illegible cursive text.]



To the right excellent and
most wise and vertuous Lord *Iohn Steigerus* Confull
of the noble *Common wealth* of Berna, his good
Lord and Patrone, *Lewes Lauaterus*
of Tigurine, wisheth health.



Any and diuers things are reason-
ed vpon, both of the learned and
vnlearned, as wel of other matter,,
as also of Spirites, which are seene
and heard, and make men afraid in
the night season, and in the day
time, by sea and by lande, in the
fields, woods, and houses: And likewise concerning
such straunge things which for the most part hap-
pen before the death of certain men, especially great
Princes, and before notable innouations of King-
domes and Empires. Many which neuer sawe or
heard any of these things, suppose all that is repor-
ted of them, to be meere trifles and old wiuers tales:
for so much as simple men, and such as are fearefull
and superstitious, perswade themselves they haue
seen this or that, when indeed the matter is farre o-
therwise. Again, there are some, which as soone as
they heare of any thing, especially if it happen in
the night, they by and by thinke some spirite dooth
walke, and are maruellously troubled in minde, be-
cause

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cause they cannot discern naturall things from spirits. And some (chiefly those which hunt after games, by the soules of dead men) affirme that the most part of such things which are heard or seene, are the soules of dead men, which craue helpe of them that are liuing, to be deliuered out of the torments of most cruell paine in Purgatorie. Many not only of the common sort, but also men of excellent knowledge, do maruell whether there be any spirits or no, and what maner of things they are. Yea and some of my familiar friends haue many times requested me, to shew them my opinion concerning these matters. Wherefore me seemeth it shall be worth my labour, if I declare briefly and plainly out of the word of God, what we ought to iudge concerning these things. For the Ministers of Gods Church can take nothing more profitable in hande, than to instruct the people of God purely and plainly, in such necessary matters as come in question out of the word of God, which is a lanterne (as the Psalmist saith) vnto our feete, and a light vnto our pathes: and to deliuer them from all errour and superstition, and bring them out of all wauering and doubt. And verily their studie & diligence is to be highly commended, who for these fewe yeares ago, haue set forth certaine bookes drawne out of the scriptures, written in the Germaine tongue against sundrie errors: and theirs likewise who in these our dayes by writing of bookes do teache, instruct, and confirme the rude and vnlearned people. For amongst many other excellent benefits, which God our heauenly Father hath bestowed vppon mankind, this also

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also is a great and most liberall gift, that in this latter, and as it were old age of the world, he hath brought to light by the Art of Imprinting, aswel many other good Authours, as also the holie scriptures of the old and new Testament, written in diuers languages: whereby he doth not onlie teach vs amply and fully what to belecue, and what to doo, but also mightily subuerteth and quite ouerthroweth diuers and sundrie errors, which by little and little haue crept into the Church. Truly all such are verie vngrateful towards God, which do not willingly acknowledge this so notable benefite.

As touching this my treatise concerning Spirits, and straunge wonders, I haue deuided it into three partes for the more cleare vnderstanding therof. In the first parte I shewe, that there are visions and spirits, and that they appeare vnto men somerimes, and that many & maruellous things happen besides the ordinarie course of nature. In the second I discusse what maner of things they are, that, is not the soules of dead men, as some men haue thought, but either good or euill angels, or else some secret and hid operations of God. In the third I declare why God doth sometime suffer Spirits to appeare, and diuers forewarnings to happen: and also how mē ought to behaue themselves when they happen to meete with such things. In these points or partes, the chiefeest thing wheron men vse to reason touching this matter, are contained. Now I meanto handle this matter, being very obscure and intricate, with many questions, (I trust) so plainly, & clerely out of the holy scriptures, wheron we may surely stay our selues, out of the

The diuision
or partes of
this booke

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anciēt fathers, allowed historiographers, and other good writers, that those which are studious and lovers of Gods truth, may well vnderstand what may be denied & thought of those apparitions, & other straunge & maruellous matters. And I also trust that euen our aduersaries also, (in case they wil lay their affections aside, but a litle while) wil say that I haue truly alleaged all their arguments, and confuted the without any railing or bitterness. For my purposed ende is according to the doctrine of Saint *Paule*, to edifie and not to destroy.

As touching diuinations, blessings, iuglings, coniurings, and diuers kinds of sorcerie, and generally of all other diuellish practises, certaine learned men of our time haue written bookes, as *Gasper Pencerus*, *Ioannes Viera*, *Ludouicus Melliehius*, and perchaunce some others also, whose worke I haue not yet seene. It is not long ago since *Ioannes Riuus* a man learned and eloquent, published a booke in the latin toong, entreating of spirites and superstition. In the which booke albeit very briefly, yet doth hee as he is wont in all things, very finely & eloquently intreat of this matter, and of other foolish superstitions. And albeit that I do write more largely of this, yet was it not my mind to gather together all those things which I could haue spoken and alleaged touching the same matter: but only such as seeme the chiefeest and most especiall points, partly because I would not be tedious to the reader, & partly also least my books shuld grow vnto an ouer great quantity. I haue great hope that *Ioachimvs Camerarius*, that excellent man, who readeth the auncient writers both greeks and latins, with

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with exquisite iudgemēt, and hath great experience in all things, will thortly write learnedly & at large of this matter, and also of others like vnto it. For so muche hee seemeth to promise in his preface to *Plutarches Booke, De defectu oraculorum, & figura, & consecrata Delphis* (wherin he handleth the nature and operatiōs of diuels) and also in other of his writings. I for my parte had once written this my treatise in the vulger tong, and now bicause I trust it shal be also profitable to other men, I haue translated it into latin, adding certaine things thereto.

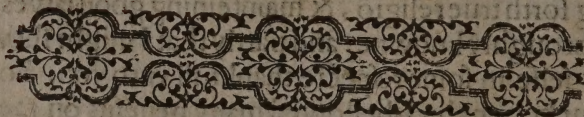
This my booke which I haue with great labour and study gathered out of other mēs writings I present & offer vnto you (most noble consul) according to the ancient fashion & custome: not for that I suppose you haue any neede of my teaching, touching these things which are herein hādled. (For I am not ignoraunt, vnder what teachers you haue attained vnto true learning, and how you haue and do continually read ouer sundry good authors with perfect knowledge in many tongues.) But partly that I might purchase credit and authoritie vnto this my booke with those men, vnto whome your goodnes, godlinesse and constancie (which you haue alwaies hitherto euermore shewed, and yet do shewe, in setting forth true religiō, & mainteining good lawes) is throughly knowne: and partly that I might shew my selfe in some respecte thankfull vnto you. For your honour hath bestowed many benefits on me, whom you onlie knowe by sight, and vppon other Ministers of the Church, wherby ye haue so bound me vnto you, that I shall neuer be able to make any recompence.

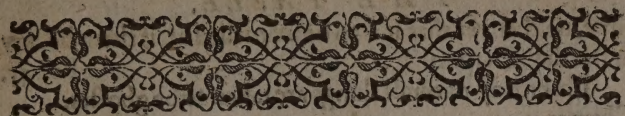
The dedica-
tion.

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Wherefore I most earnestly beseech you, not to refuse this signe and token of my good wil, be it neuer so simple: but rather to vouchsafe, whē yehaue leisure from the laboure and toile of the common wealth, to reade ouer this my booke: for I haue good hope it will not seeme vnpleasaunt vnto you & others in the reading, as wel for the plaine order I vse therin, as also for the sundrie and manifold histories in it recited.

Almightie God, who hath so blessed you with his heavenly gifts, that for them, (albeit very yong) you haue aspired vnto the highest degree in your noble citie and dominiō of *Berna*, vouchsafe to preserue you in health, and increase and multiply his good gifts in you. My Lords & brethren the ministers of *Tigurin*, and also your old companion master *George Grebelius*, that excellent man in learning, vertue, and nobilitie, hartily salute your Lordship. From *Tigurin* in the month of Ianuary, the year of Christs Natiuitie. 1570.





A Table of the Chapters of the three principall
parts, touchings Spirits walking by Night.

Of the first part.

CONCERNING certaine words which are often vsed in this
Treatise of Spirites, and diuers other diuinations of
things to come. Chapter. 1. Folio. 1.

Melancholike persons and madde men, imagining things
which in very deed are not. Chapter. 2. Fol. 9.

Fearefull men, imagine that they see and heare straunge
things. Chap. 3. Fol. 14.

Men which are dull of seeing and hearing, imagine many
things which in very deed are not so. Chap. 4. Fol. 16.

Many are so feared by other men, that they suppose they
haue heard or seene spirits. Chap. 5. Fol. 21.

Priests and Monkes fained themselves to be spirits: also
how *Mandus* vnder this colour defiled *Paulina*, and *Tyrannus*
abused many noble and honest matrons. Cha. 6. Fol. 23.

Timotheus Aelurus, count erfeiting himselfe to be an An-
gell, obtained a Bishoppricke: foure Monkes of the order
of Preachers, made many vaine apparitions at *Berna*. Chap-
ter. 7. Fol. 28.

Of a counterfaite and deceiuing spirite at *Orleance* in
France. Chap. 8. Fol. 37.

Of a certaine parish priest at *Clauenna*, which fained him-
selfe to be our Lady, and of an other that counterfeited him-
selfe to be a Soule, as also of a certaine disguised Iesuit Frier.
Chapter. 9. Fol. 41.

That it is no maruell if vaine sightes haue bene in olde
time,

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time, neither yet that it is to be marvelled at, if there be any
at this day. Chap. 10. Fol. 45.

That many naturall things are taken to be ghostes.

Chapter. 11.

Fol. 49.

A prooffe out of the Gentiles histories, that ghostes do of-
tentimes appeare. Chap. 12.

Fol. 53.

A prooffe out of the histories of the auncient Church, and
of the writings of holy Fathers, that there are walking spi-
rits. Chap. 13.

Fol. 62.

That in the bookes, set foorth by Monkes, are many ridi-
culous and vaine apparitions. Chap. 14.

Fol. 65.

A prooffe by other sufficient writers, that spirits do some-
time appeare. Chap. 15.

Fol. 68.

Daily experience teacheth vs, that spiritess do appeare to
men. Chap. 16.

Fol. 71.

That there happen straunge wonders and prognosticati-
ons, and that sodain noyses and cracks and such like, are heard
before the death of men, before battail, and before some no-
table alterations and chaunges. Chap. 17.

Fol. 77.

It is proued by testimonies of holy scripture, that spiritess
are sometime seen and heard, and that other strange matters
do often chaunce. Chap. 18.

Fol. 85.

To whom, when, where, and after what sort, spirits do ap-
peare, and what they do worke. Chap. 19.

Fol. 88.

The Chapters of the second part.

The opinion or beleef of the Gentils, Iewes, and Turkes,
concerning the estate of soules seperated from their bodies.
Chapter. 1.

Fol. 92.

The Papists doctrine touching the soules of dead men,
and the appearing of them. chap. 2.

Fol. 102.

What hath followed this doctrine of the Papists, concer-
ning

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ning the appearing of mens soules. Chap. 3. Fol. 112.

Testimonies out of the word of God, that neither the soules of the faithful, nor of infidels, do walke vpon the earth after they are once parted from their bodies. Chapter. 4. Fol. 114.

Testimonies of the auncient Fathers, that deade mens soules parted from their bodies, doo not wander here vppon earth. Chap. 5. Fol. 116.

A confutation of those mens arguments or reasons, which affirme, that dead mens soules do appeare. And first, that is answered which certaine do alleage, to wit, that God is omnipotent, and therefore that hee can worke contrary to the ordinary course of nature. Chap. 6. Fol. 123.

That the true Samuel did not appeare to the Witch in Endor. Chap. 7. Fol. 127.

A confutation of their arguments, which woulde haue Samuell himselfe to appeare. Chap. 8. Fol. 133.

Whether the Diuell haue power to appeare vnder the shape of a faithfull man? Chap. 9. Fol. 140.

Moses and Elias appeared in the Mount vnto Christ our Lorde: many haue beene raised from the dead both in bodie and soule, and therefore soules after they are departed, may returne on earth againe. Chap. 10. Fol. 145.

Whether the holy Apostles thought they sawe a mans soule, when Christ sodeinly appeared vnto them after his Resurrection. Chap. 11. Fol. 148.

Concerning the holy Fathers, Councels, Bishoppes, and common people, which say that soules doo visibly appeare. Chap. 12. Fol. 151.

Whether soules doo returne againe out of Purgatorie, and the place which they call *Limbus puerorum*. Chapter. 13. Fol. 155.

What those things are which men see and heare: and first that good Angels do sometimes appeare. Chap. 14. Fol. 159.

That sometimes, yea and for the most part, euill angels doo

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doe appeare. Chap. 15. Fol. 163.

Of wondrous monsters, and such like. Chap. 16. Fol. 164.

That it is no hard thing for the diuell to appeare in diuers shapes, and to bring to passe straunge things.

Chap. 17. Fol. 167.

Duels doe sometimes bid men do those things which are good, and auoyde things that are euill: sometimes they tell truth, and for what cause. Chap. 18.

Fol. 171.

The Chapters of the third part.

God by the appearing of Spirits doth exercise the faithfull, and punish the vnbeleeuers. Chap. 1.

Fol. 175.

What the cause is that in these our dayes, so fewe spirites are seene or heard. Chap. 2.

Fol. 183.

Why God doth suffer straunge noyses, or extraordinary rumblings to be heard before some notable alterations, or otherwise. Chap. 3.

Fol. 186.

After what sort they should behaue themselves, which see good or euill spirits, or meete with other strange aduentures: and first how both Iewes and Gentiles behaued themselves in the like cases. Chap. 4.

Fol. 187.

How Christian men ought to behaue themselves when they see spirits, and first that they ought to haue a good courage, and to be stedfast in faith. Chap. 5.

Fol. 190.

It behoueth them which are vexed with spirites to pray especially, and to giue themselves to fasting, sobrietie, watching, and vpright and godly liuing. Chap. 6.

Fol. 193.

That spirits which vse to appeare, ought to be iustly suspected: and that we may not talke with them, nor enquire any thing of them. Chap. 7.

Fol. 199.

Testimonies out of the holy Scripture, and one example whereby it is prooued, that such kinde of apparitions are not

to

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to be credited, and that we ought to be verie circumspect in
them. Chap 8. fol. 201.

After what sort the faithfull in the primatiue church, v-
sed themselves, when they met with spirits. chap. 9. fol. 204.

That sundry kindes of superstition haue crept in, wherby
men haue attempted to driue away spirits. chap. 10. fol. 206.

That spirites are not to bee driuen away by cursing and
banning. chap. 11. fol. 214.

After what sort we ought to behaue our selues, when we
heare straunge cracks, or when other forewarnings happen.
Chapter. 12. fol. 216.

F I N I S.



Chapter II.
Of the Invention of Letters, or
of the first Principles of Writing.

The first thing which was necessary to the Invention of Letters, was the Invention of Numbers. And this was done by the Egyptians, who were the first People that used Letters. They had twenty Characters, which they called Hieroglyphics, and by these they expressed all their Thoughts. These Characters were made after the manner of Figures, and were so contrived, that they might be easily understood by all Men. The Egyptians also had a Book of Numbers, which they called the Rhyme, and by this they reckoned all their Accounts. This Book was written in Hierarchy, and was so contrived, that it might be easily understood by all Men. The Egyptians also had a Book of Letters, which they called the Alphabet, and by this they wrote all their Books. This Book was written in Hierarchy, and was so contrived, that it might be easily understood by all Men.

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The first parte of this

Booke, concerning Spirits walking by night.

Wherin is declared, that Spirits and lights

do appeare, and that sundry strange and

monstrous things doo

happen.

CHAP. I.

Concerning certaine wordes whiche are often vsed in this
Treatise of Spirits, and diuers other diuinations of things
to come.



In the intent, that those men which oc-
cupie themselves in reading of this my
Booke, and especially in perusing of o-
ther auncient wyters, may the better
vnderstand euery thing, I will at the
first enteraunce bryefly expounde those
things which shall seeme to concern the
proprietye of wordes and termes vsed in

this my Treatise of Spirits.

Spectrum, amongst the Latines doth signifie a Shape or *Spectrum*.
forme of some thing presenting it selfe vnto our sight.

Scaliger affirmeth, that *Spectrum* is a thing which offe-
reth it selfe to be seene, either truly, or by vaine imaginati-
on. The Diuines take it to be a substance without a bodie,
which being heard or seene, maketh men afraide.

Visum, signifieth an imagination or a certaine thewe, *Visum*.

A

which

The first part

which men being in sleepe, yea and waking also, seeme in their iudgement to behold: as we read of Brutus, who saw his owne angell. Cicero in his first booke *Academ. quest.* writeth, that *Vision*, amongst the Grecians is called *phantasia*, a fantasie, or vaine imagination.

Viso.

Also the Latines call those things *Visiones*, which the Grecians name *phantasia*.

Terriculamenta.

Terriculamenta, are vaine visions or sights, which make men afraide. The Latines also call it *Terriculum*, because it breedeth feare.

Phantasma.
Mat. 24.
Marke 6.

That which S. Matth. 24. and Marke 6. call *φαντασμα*, Erasmus doth translate it *Spectrum*, but the old interpreter vseth the Greeke word.

Phasma.

φαντασμα in like manner doth signifie an else, a sighte or vaine apparition. Suidas maketh a difference betwene *Phantasma* and *Phantasia*, saying, that *Phantasma* is an imagination, an appearance or sight of a thing which is not, as are those sightes which men in their sleepe do thinke they see: but that *Phantasia*, is the seeing of that onely which is in very deede.

Pneuma.
Luk. 24.

Πνευμα is taken in Luke 24. chapter, for a spirite or vaine imagination, howbeit most commonly some other word is ioyned vnto it, if it bee put for an euill spirite: as *μεθυματα πνευμα, νομιμα*. The Gentiles (as S. Augustine and other Fathers doe testifie) supposed that the soules of men became *Demonēs*, that is, good or euill angels: which if they had done well, then were they called *Lares*, that is priuate gods: but if they haue done euill, then were they named *Lemures*, or *Larue*, bags and Clues. But if it were doubted whether they had liued well or ill, then were they called *Manes*. Apuleius and other old writers affirme, that *Genij* and *Lares* were all one.

Lares.

It was supposed (as Festus witneseth) that *Lares* were the soules of men, or else infernall gods. *Lares* were called *Prestites*, because they made all things false with their eyes:

Prestites.

that

of vvalking Spirits. 3

that is, they saued and preserued all things.

And Authors affirme, they were called *Hostily*, for that they were supposed to drine away enemies. Neither were they thought to beare rule only in priuate houses, & in croffe meeting wales, but also to defend Cities. They were likewise worshipped priuately in houses, and openly in the high wayes. As touching those that were called *Lares*, you may read moze in Anthonius Constantius, of Euentia his Commentaries, and in Ouid. lib. 5. Fastorum.

Genius (say the Grammarians) is the naturall god of euery place, of euery thing, or of euery man when we are borne, as it is written, we haue two *Geny*, whereof the one encourageth vs to do well, the other to do euill. *Genius* (saith Censorinus) is a god in whose gouernance euery man doth liue, so soone as he is borne: either because he taketh care for our begetting, or that he is engendred with vs, or else that he taketh charge and defence of vs when we are begotten. Sure it is, he is called *Genius*, a *gignendo*, that is, of begetting.

Penates likewise are domestickall gods. Macrobius affirmeth, that they are gods by whom we onely breathe, by whom we enioy this body, and by whom we possesse the reason of our mindes. Nonius saith, *Lemures* are spirites walking by night, and terrozs rising of pictures of men & beasts. Other say, that *Lemures* are euil and hurtfull shapes which appeare in the night, yea and that they be the soules of those that make men black and blew, called after that name.

Some men call the ghosts of all dead things by the name of *Lemures*. Thus saith Apuleius, Of those *Lemures*, he that hath care of his posteritie, and inhabiteth the house with a peaceable and quiet kinde of rule, was called *Lar familiaris*, god of the house. And because among the people of olde time, as they counted *Lares* god, so they supposed *Lemures* to be naught, therefore to drine them away, they did sacrifice vnto them.

Lemures.

Some other affirme, that *Lemures* are soules which stray about the bodies. Porphyrius calleth them the wandring soules of men departed befoze their time, as if were *Kemures*, taking their name of Remus, whose soule folowed his brother Romulus: who to the intent he might pacifie them, instituted feastes called *Lemuria*.

Larue.

Seruius writeth, that *Vmbra* were called *Larue*: and they called dead mens soules by the name of *Vmbra*. Of *Larue* men are called *Larnati*, that is to say, frantike men, and such as are vered with spirits. Who also as (Nonius witnesseth) are called *Ceriti*.

Ceriti.

Manes.

Seruius saith, that mennes soules are called *Manes*, at suche time as departing from their bodies, they are not yet passed into other bodies. And he iudgeth that they are so called by the figure *in tegum*, (whiche is when one speaketh by contraries) of the olde adiective *Manus*, that is god, because they were nothing lesse than god. For the auncient people supposed, that *Manes* were infernall gods, and therefore did they number them amongst their euill gods, and pacified them with sacrifice, least they should hurt them. Some affirme that *Manes* are indeed infernall gods, but yet god: whereof cometh *Mane*, which signifieth god, and *Dii Manes*, as if you would say, god and prosperous gods, and therof also is said *Inmanes*, for, not god.

Some other suppose, that soules separated from the bodies, were called after this name: Whereby we see the auncient monuments of tumbes haue bene dedicated to *Dii Manibus*, to the infernall gods: In the which opinion Apuleius was, as we said a little before.

There are some that iudge *Manes*, to be the very same, that the old people called *Genii*, and that there were two of these *Manes* assigned vnto mens bodies, euen immediately after their begetting, which forsake them not whē they are dead, but continue in the graues after the bodies are consumed. For the which cause, those men who defaced *Dona*ments,

of vvalking Spirits. 5

ments; were thought to doe wrong vnto the gods called *Manes*. The soothsayers called as well the celestiaall as the infernall gods by the name of *Manes*, and that because they beleueed (as Festus doth write) that all things did *manare*, that is, were deriued from them. Other thinke they were so called *manando*, of flowing, because the places betwixen the circle of the Moone and the earth, from whence they come, are full of soules.

Manice are deformed creatures, as Festus saith; and also *Manix*. so bygh shapes, wherewith nurses make children afraid.

manix is a woman with a face almost of a monstrous fashion: hereof it is taken for a hege: as also *manix* doth signifie a terrible sight, a spirit, or an elfe. Nicephorus saith in his Ecclesiasticall history, that a woman vsing to walke by night, is called by the name of Gilo.

Lamix were supposed of the auncient people to be women hauing eies to put out or in at their pleasure, or rather certaine shapes of diuels, which taking on them the shew of beautifull women, deuoured children and yong men, abused vnto them with swete inticements.

Philostatus in his booke Appollonio, writeth a maruelous history or fable of one Menippus, beloued of an hegge. The same authour writeth, that *Lamix* are called of some men *Lamix*, spirits walking by night: and *Lemurei*, night spirits of horrible shapes; and of many *Empusa*, ghaasts of variable fashion; and that nurses so named them to make their children afraide.

Chrysostomus Dion writeth, that in the inmost part of Affrike are certain wild beasts, hauing the countenance of a woman; which in like manner are called *Lamix*: and he saith that they haue their paps and at the rest of their breast so faire as any Painters wit can deuise, which being vncouered, they deceitfully allure men vnto them, and when they haue taken them, doe forthwith deuoure them.

In the fourth chapter of the Lamentations of Hieremie, Lament of Hier chap. 4.

6 The first part

it is saide : *Lamia nudauerunt mammās suas, &c.* Apuleius writeth, that *Lamia* are things that make Childzen afraid.

Striges.

Lamia are also called *Striges*. *Striges* (as they say) are unluckie birdes, which sucke out the blood of infanten lying in their cradles. And hereof some men will haue *Witches* take their name, who also are called *Kalarica*, as *Petrus* writeth.

Gorgones.

The name of *Gorgon*, was inuented to make childzen afraid : for they say these *Gorgons* are rauening spiritos, such as men saie *Lamia* to be.

Incubi.
Succubi.

Ephialta, and *Hyphialta*, that is, *Incubi* & *Succubi*, (which we call *Paares*) are night spirits or rather *Diuels*, which leape vpon men in their sleepe. The *Physicians* do affirme, that these are nothing else but a disease.

Empusa.

Empusa, is an apparition of the *Diuel*, or a spirit which sheweth it selfe vnto such as are in misery, chaunging his shape into diuers formes, and for the most part appeareth at night time. Read more hereof in *Suidas*.

Dicelon.

Dicelon, is so called, because it is sent to make men afraid : those kinds of terrozs the *Grecians* call *Hecate*, as *Apollonius* writeth, because *Hecate* or *Proserpina* is the cause of them, who therefore is called *βρυχάτορος βρυχάτορ*, that is of terrifyng, and that by reason that terrozs by night were thought to be stirred vp by her.

Acco.
Alphito.

Plutarchus writeth, that *Acco* and *Alphito*, were monstrous women, by naming of whome, mothers kept their childzen in awe, and made them feare to do euil.

Telchinnas.

Cardanus calleth these *Diuels* which keepe vnder the earth, and many times kill men as they are vndermining, by the name of *Telchinner*. Men vsing witchcraft, and such as are possessed with a Spirit, and out of their wits, are called amongst the *Grecians*, *νεκτοί*.

Pan.
Faunus.

Of these sort are those monsters, halfe like men, and halfe like beastes, whiche men say are founde in woods, and

of Walking Spirits. 7

and oftentimes haue appeared vnto men. It is saide, that *Panes* and *Fanni*, are all one, hauing their nether parts like vnto Goates fete.

And menne saye, that *Satyri*, are almost lyke vnto men : And those whiche are of full age are called *Sileni*.

Onocentaurus, is a beast of a straunge fashyon, which is repozted to be like a man in the vpper part, and downeward like an asse.

Onosceli, as it is wrytten in Plutarche, are Diuels, hauiug legges like vnto asses.

The olde people imagined, that *Hippocentauri*, were creatures, who befoze were like to men, but the hinder parts had the similitude of hozles.

And they do faine, that *Sphinx* is *Animal* in the shape of a beast of the similitude of a man.

Scilla, and *Harpyæ*, are rauening Diuels, with faces like vnto maydens.

As touching men liuing in the Sea, as *Tritones*, *Nereides* and *Syrenes*, who as the auncient people affirmed, had faces like vnto men. Reade *Gelsnerus* in *Historia Aquatili-um*, where he intreateth of them. For he proueth out of many Authoys, that there are founde Monsters in the Sea, hauing shapen and countenauices somewhat like vnto men.

Some of these Monsters which are indeede, bee of the kinde of Apes, and some are onely fabulous, or false : yet notwithstanding, it may be, that the Diuell doth deceiue men vnder the formes of them.

Thus much concerning fearmes, which we must vse in this our Treatise of Spirits or Visions.

Hereunto haue I adioyned straunge happes, and foze tokens, which for the most part chaunce befoze great matters. And therefore I knit them vnto these, because they haue great resemblance vnto them.

Portentum.

For vaine imaginations also appeare vnto our sights: armed men as it were are seene on earth, or in the aire: and other such like shapés, voyces, noyses, crackes, and such like. But as touching the very wordes; *Portentum* is that which foresheweth some thing to come, as when straunge bodies appeare in the aire, or blazing starres, or thunder in faire weather, or whirlewindes do chaunce. Festus saith, that albeit *Portentum* be a naturall thing, yet it happeneth sildome, and doth betoken some thing to come to passe after a certaine season.

Ostentum.

Ostentum, is some straunge thing, which sheweth some thing to come to effect speedily. They giue the like examples of them both.

Prodigium.

Prodigium, is a thing which albeit it often chaunce by course of nature, yet notwithstanding it doth alwaies betoken some euill thing, being called *Prodigium*, as it were of *porro agendum*, to be done after ward.

Monstrum.

Monstrum, is that which hapneth against nature, as when any thing is brought forth hauing members belonging to an other kinde: the which is also called *Promonstrum*, as who should say, *Porro aliquid monstrans, sine monens*, that is, shewing or warning some thing to happen after ward. Notwithstanding these termes are many times confounded together, and taken in one signification, and that because they respect one ende, that is, to tell before or giue warning of things to come. The vaine visions wheron we here intreat, appertaine nothing to naturall philosophers, neither yet these things which we haue ioyned with them. For if a sodaine cracke, or sound, or groning, or rumbling, as though the house would fall, or if any other thing chance which standeth by naturall reason, it doth not properly belong vnto this matter which we haue in hand. But letting these things passe, we will by Gods helpe and aide come nearer to the matter it selfe.

Melan-

of Walking Spirits. 9

CHAP. II.

Melancholike persons, and mad men, imagine many things which in verie deed are not.



Here haue bin very many in al ages, which haue vtterly denied that there bee any spirits or straunge sightes. The Philosophers of Epicurus sect, did iest & laugh at all those things which were reported of them, and counted them as fained and counterfeyt, by

Some men
deny there
are Spirits.

the which only children and foles, and plaine simple men were made afraide. When Cassius, who was an Epicurian, vnderstood by Brutus, that he had seene a certaine vision, he (as Plutarch doth testifie) indelioured to attribute the matter vnto naturall causes. We read in the 23. chapter of the Actes of the Apostles, that the Sadduces did not beleue there should be any Resurrection of the dead, and that they denied there were any spirities or angels: Yea and at this day, many good & godly men beleue those things to be but tales, which are talked of to and fro concerning those imagined visions: partly because in all their life, they neuer salve any such, and partly or rather especially, because in time past men haue bin so often deceiued with apparitions, visions and false miracles done by Monkes and Priests, that now they take things y are true, to be as vtterly false. Whatsoener the cause is, it may be proued, by witnesse of many wryters, and by daily experience also, that spirities and strange sightes do sometime appeare, and that in very deed many strange and maruelious things do happen.

As. 33.

True it is, that many men do falsly perswade themselves that they see or heare ghaasts: for that which they imagine they see or heare, proceedeth either of melancholie, madness, weakenesse of the senses, feare, or of some other perturbation: or else when they see or heare beasts, vapors, or some other naturall thing, then they vainly suppose, they

haue

10 The first part

haue ſeene ſightes I wolte not what, as hereafter I will ſhewe particularly by many and notable examples.

There is no doubt, but that almoſt al thoſe things which the common people iudge to be wonderfull ſightes, are nothing leſſe than ſo. But in the meane ſeaſon it cannot be denied, but that ſtraunge ſightes, and many other ſuch lyke things, are ſome times heard and alſo ſeene.

Sundry imaginations of melancholike perſons.

And firſt it cannot be denied, but that ſome men which either by diſpoſitions of nature, or ſoꝛ that they haue ſuſtained great miſerie, are now become heauie and full of melancholy, imagine many times with themſelues being alone, miraculous and ſtraunge things. Sometimes they affirme in great ſothe, that they verily heare and ſee this or that thing, whiche notwithstanding neither they, nor yet any other man did once ſee or heare. Which thing we ſometimes ſee by experience to be true in thoſe men, which be troubled with great headache, or ſubiect to other diſeaſes of the bodie, or cannot take reſt in the night, or are diſtraughted of their wittes. Thoſe which dwell with ſuche kinde of men, when they here them tell ſuch abſurd tales, ſuch ſtraunge things, and ſuch marvellous viſions, albeit they pittie their vniſortunate eſtate, yet can they not many times containe themſelues from laughing. Aristotle in his booke *de rebus mirandis*, writeth of a certaine man diſtraught of his wittes, who going into the Theatre of *Abydos* a Cittie of *Aſia*, when no man was therein, and there ſitting alone, by clapping of his hands, ſignified that he liked as well euery thing there, as if ſome Comedie or Tragedie had bin notably ſet ſoꝛth on a ſtage. The verie lyke Hiſtoꝛie hath Horace, in his ſecond booke of *Epistles*, of a certain man, who coming into the Theatre at *Argos*, behaued himſelfe euen as the other man did: And when his kinſfolke through the helpe of good Phiſitians, had reſtoꝛed him to his right wittes againe, he was very angry with them, ſaying, that he neuer liued

Theatrum a place to behold plaies and paſtimes in.

more.

of vvalking Spirits. 11

more pleasantly than while he was beside himselfe. Ache-
neus lib. 12. writeth of one Trechlaus, whose bzaines were
so distempered, that he verily supposed all the ships which
arrived at Port Piræus, to be his owne: he would number
them, he commaunded the Mariners to launch from shore,
and when they returned after their voyage home againe,
he as much reioyced as if he had bene owner of all where
with they were laden. The same man affirmed, that in all
the time of his madnesse he lived a verie pleasant life, un-
till the Physitian had cured him of his disease. I my selfe
have sene a man, Iohannes Leonardus Sertorius by name, Iohannes
Sertorius.
whom very honest and graue men, which knew him well,
would testifie to be a godly man, which was thronghly per-
swaded with himselfe, that he could proue our Religion
which we now professe, to be true and Catholike, euen by
a miracle from heauen as sometime Helias did. He desired
the Magistrates of certain Countries to call together their
Papists, and Protestants: for he was readie (he sayd) to
shewe this miracle, and in case he did it not openly before
them all, he refused not to sustain any kynd of punishment.
The lyke reason is also of other men whiche are besides
themselves: for they take on them marvellous things,
either because they haue mused long time on some matter
conceiued in their minds, as cunning Artificers oftentimes
do: or because they haue bin long wried with sicknesse, or
else because they loue extremely. You shall finde some that
imagine themself as it were armed with horns of an Oxe:
other appeare to themselves to be erthen vessels, and ther-
fore they wil shun euery thing for feare they be broken.

Of such an one writeth Galene, *De locis affectus lib. 3. cap. 6.*
and also *lib. 4. cap. 1.* Other suppose themselves dead, other
thinke themselves great Princes, other to be learned men,
other to be Prophets & Apostles, & therfore they wil forcel
things to come. The same he writeth of the my are taken
with frensie * and namely, of one Theophilus a Physitian,
Stc. Ludouic.
Celiu. li. 17.
ca. 2. antiqui-
tat.
Galen de locis
affectus.
Libro de Sim-
tomatum det.
chap. 3.

who in other things was wise, and coulde dispute wel and perfectly knowe every man: yet notwithstanding, hee thought there were certain minstrels did haunt that corner of his house where he vsed to lye, and that they tuned their pypes and played on them euery daye: And hee verily thoughte, that he salwe them, some sitting, and some standing, and in such sorte continually pyping without intermission, that they ceased at no time, neither in the day, nor in the night. And therfore he neuer ceased to crie, and to commaunde his seruants to driue them out of his doores. When he was thoroughly recouered of his sicknesse, then he tolde all other things which euery one of them had sayd or done: and also he called to mind the imaginations which he conceiued of the tediousnesse of the minstrels.

Paulus Aeginet.
Licanthropia.

Paulus Aegineta writeth in his thirde booke and xv. chap. that those that are taken with *Licanthropia* (which is a kynde of madnesse) leape out of their houses in the night, in all things imitating the nature of wolues, and that untill it waxe day, they keepe about the graues of dead men. Moreover, sometimes the diuel (emie to mankind) so deceiueth men, that they seme vnto them selues to bee beastes. Wherof Augustin writeth In Genesin ad litteram lib. 7. cap. 11. they which are bitten with madde Dogges are afraide of water. This disease they call *Hidrophobiam*: out of which Aegineta lib. 5. ca. 3. reporteth, that they which are troubled with this disease, looking on the water, and heeing brought vnto it, flee from them sone: other vtterly refuse all kind of moisture: and that there are some which barke like Dogges, and bite them that come vnto them. Rufus shewing the cause of their feare, saith that they suppose they see in the water the shadowe of the Dog which bite them.

Rufus.

Ephialtes the
Maare.

Ephialtes, which the Physicians call the *Maare*, is a disease of the stomacke, concerning which, reade Paulus Aegineta li. 3. cap. 6. Many which are taken with this disease, imagine

of vvalking Spirits. 13

Imagine that a man of monstrous stature sitteth on them, which with his hands violently stoppeth their mouth, that they can by no meanes cry out, and they strue with their armes and hands to dzine him away, but all in vain. Some led with vaine fantasie, thinke him who oppzesseth them, to crepe vp by little and little on the bed, as it were to de- ceine them, and anon to runne dovvne. They seme also to themselues to heare him. This disease is called by an other name *μυζαλισμ*, and *μυζιμωσις*.

Madde men which haue vtterly lost the vse of reason, Mad men. or are bereft by Gods permission, with a Diuell, whome the Gospell calleth *δαιμονιζουιν*, do maruellous thinges, talke of many visions and diuers other matters. Their sight deceiueth them, in so much as they mistake one man for another: which thing we see by experience, in Bedleme houses where madde and frantike men are kept. We read that Ajax tooke the matter so greuously, when Achilles armour was adiudged vnto Vlisses, that becomming mad through grieffe, and drawing out his sword, he set vpon herds of swine, supposing that he fought with the whole army of the Grecians. Afterwards hanging by two of the greatest of them on postes, with rayling words he whipped them, thinking one of them to be Agamemnon, the other Vlisses, of whom with the first he was angry as an euil iudge, with the other because he was by him vanquished in iudgement. But afterwards when he came againe to himselfe, for very shame he slew himselfe. It hath many times chaunced in battaile, that the souldiers falling into great fury, their captaines haue bene forced to take away their armour, because by rage they tooke their own felowes for enemies, and began to set on them violently.

Tertullianus saith thus: Those which are mad see one man in an other, as Orestes saue his mother in his sister, Ajax beheld Vlisses in an heard of swine, Athamas and Agauc wilde beastes in their owne children, &c.

CHAP. III.

Fearefull men, imagine that they see and heare straunge things.



That whiche we haue hitherto spoken concerning melancholicke men, and men out of their wits, may also be vnderstood of timorous and fearefull men. For if any man be timorous by nature, or subiect to feare through great daungers, or by some other wayes, he also imagineth straunge things which in-

deed are not so, especially if he haue in him any store of melancholy. Women, which for the most part are naturally giuen to feare more than men, (for which cause S. Peter in his first Epistle speaking of the dutie of married folks, calleth them the weaker vessel,) do more often suppose they see or heare this or that thing, than men doe. And so do yong women, because commonly they are afraide. If when men sit at the table, mention be made of spirites and elues, many times women and chilozen are so afraide that they dare scarce go out of doores alone, least they should meeete with some euill thing: and if they chaunce to heare any kinde of noise, by and by they thinke there are some spirites behinde them, such vaine perswasions they haue. A cowardly souldiour indgeth his enemies to be more in number than they are: the noyse of a lease being moued so affrighteth him (which thing God in his lawe threatneth his people of Israel, except they do their duties) that he betaketh himself to his heels: if he but heare a woodspeck with his bill beating on a tree, he straight thinketh the enemy readie to leape on his shoulders: yea if he heare but a mouse moue, by and by his heart is in his hose. These and such like things neuer trouble a stout and couragious souldier.

2. Pet. 3.

And

of vvalking Spirits. 15

And yet sometimes in the chase, lustie souldiers flying away from their companie, are so troubled in minde, that they thinke their friends enemies, and cannot tell in the world where they are, and whither they go: all the which commeth by feare.

Plutarche in his booke *De sera numinis vindicta*, repoze Plutarche. testeth a marvellous and notable hystorie, of one called Bel-lus: who after he had murdered his father, hid himselfe a long season. But on a time as he went to supper, espying a swallowes nest, with his speare he thrust it downe: and when those which supped together with him, misliked and abhoyred his cruelty (for we like not those men that trouble little birdes and other beastes, because we iudge them auerere and cruell) he answered: haue they not (saith hee) falsly accused me, a great while crying out on me, that I haue slaine and murdered my father. Those which were present, being striken with great admiration, repozed these his wordes to the king, who immediately caused him to bee tormented, and examining the matter diligently, at the last found him guiltie, and punished him as a manquiller of his owne father. Whereof ye may gather what feare can doe: the swallowes coulde not speake, and yet he perswaded himselfe that they vpbayed him with murdering his father. Euen so many through feare, imagine that they heare and see many thinges whiche in deede are more trises.

Procopius in the beginning of the warres of *Italie*, declareth, that as Theodoricus satte at meate, after he had put to death Boethius and Symmachus his sonne in lawe, a fishes head being brought before him, he sawe in it the countenance of Symmachus looking horribly, which bysing the nether lip with lornzing eyes seemed to threaten him, wherewith the king being sore abashed, fell into a grievous sicknesse, wherof he after wards died. Pea feare if it be vnmea-

Theodoricus
imagining
that he seeth
Symmachus.

Math. 14.

Luke. 2.

Stout and co-
ragious men
seldom see any
Spirits.

Unmeasurable maketh vs to abhorre those thinges, which otherwise should be comfortable vnto vs. The apostles of our Lord Iesus Christ may be examples hereof. Who in the night season being in greate daunger in the Sea, when they sawe Christ walking on the water approaching towards them wer maruelously appalled. For they supposed they sawe a Spirit, and cried out for feare. But the Lord came to deliuer them out of that present daunger wherein they were. After his resurrection they were maruellously affraide, and as S. Luke saith, they verily supposed they sawe a Spirit, when in deede he appeared vnto them in his owne body. Therefore the lord comforteth & hartneth them saying: Behold my hands & my feet, for I am euē he: handle me and see: for a spirit hath not flesh and bones as ye see I haue. They through great toy could not beleue it, but marvelled at it. Here thou seest, by feare it came to passe, that the Disciples supposed y^e Lord him self to haue bin a ghost. And therefore no man ought to maruell if we hindered by feare, mistake one man for an other, and perswade our selues that we haue seene spirits, whereas no such were. They which are of stout and hautie courage, free from all feare, seldome times see any spirits. It is reported of the Scythians, a warlike nation dwelling in mountains (from whom it is thought the Turkes take their originall) that they neuer see any vaine sightes of spirits. Authoꝝ write that Lions are not feared with any bugs: for they are full of stomacke and deuoid of feare.

CHAP. IIII.

Men which are dull of seeing and hearing, imagine many things which in verie deed are not so.

They whiche are weake of sight, are manye times in suche sozte deceyued, that they beholde one man in steade of an other. Poore-blinded men whome the Grekes call *Meomē*, whiche can not see

of Walking Spirits. 17

see any thing, except it be verie neare their eyes (as for the most part Students are, which night and day turne ouer their booke) are so much deceiued in their sight, that they are many times ashamed to vtter what they haue thought they haue seene. And it standeth by naturall reason, that an oare seemeth to be broken in the water: and a sower foure cornered, a farre off sheweth to be rounde. Those which drinke wine immoderately, in such sort that their eyes begin to waxe dimme, and stare out of their heads, like horses which haue bin caried hanging on a staffe a mile or twaine, see things farre otherwise than sober men do. They suppose they see two candles on the table, when there is but one: desiring to reach the pottle, they put their hand amisse. In Euripides Tragedie named Bacchis, Pencheus affirmeth, that he seeth two Sunnes and two citties of Thebes: For his bzaines were maruellously distempered. It is a common saying, that if wine haue the victorie, all things seeme to haue turned vpside downe: trees to walke, mountaines to be mowed, and riuers to run against the head, &c. Salomon exhorteth all men from drunkennesse, in his proverbes, cap. 23. shewing what discommodities ensue therof, and amongst other things he saith thus: Thy eyes shall see straunge (to wit) visions and marvellous apparitions. For as limozous men imagine miraculous things, euen so do drunken men, who of purpose corrupt and spoile their sight. And albeit God shew many wonders in the aire, and in the earth, to the ende he may stir men by from idlenesse and bring them to true repentaunce, yet notwithstanding, we must thinke that drunken men which sit by vntill midnight, do often say, that haue seene this or that vision, they haue beheld this or that wonder, when as indeed they are vtterly deceiued. For in case they had returned home in due season, and not overcharged themselues with too much wine, no such thing had appeared vnto them. For indeede their eyesight had not bene blinded. Doth it not often come

to passe, that when men are once thoroughly warmed with wine, they mistake one for another, of whom they thought they were abused in word or dede, and violently flie on them with weapon: The place before alleaged out of Salomon, may also be vnderstood to this purpose: Thy eyes shall see straunge (to wit,) women, to lust after them. For experience teacheth vs that men being drunke, assaile to rauish matrones and maidens, which being sober they would neuer once thinke vppon. Wine immoderately taken, is the nurse of rashe boldnesse and filthie lust.

Some see
themselves.

Aristotle writeth, that some men through the feblenesse of their sight, beholding in the aire neare vnto them (as it were in a glasse) a certaine image of themselves, suppose they see their owne angels or soules: and so as the proverbe is, they feare their owne shadow. Although men in obscure and darke places can see nothing, yet do they not (I pray you) imagine they see diuers kinds of shapes and colours. And we many times suppose those things which we see, to be farre otherwise than indeed they are.

It is well knowne, a mans sight may be so deceiued, that he verily thinkes that one deuoureth a sword, spitteth out money, coales, and such like: that one eateth bread, and spitteth forth meale: one drinketh wine, which after runneth out of his forehead: that one cutteth off his fellows head, which after wardes he setteth on againe: and that a Cocke seemeth to drawe after him a huge beame of timber, &c. Moreover it may be brought to passe by naturall things, as by perfumes and such like, that a man would sweare in earnest, that all men sitting at the table with him, haue no beds at all, or else that they are like the heads of asses: & that sometimes a vine spreadeth it self as it were ouer al the house, whē indeed it is a mere deceit, or a plaine iugling cast. Of which matter there be booke commonly set abroad. The like reason is in hearing, & in the other senses. Those men whose hearing is somewhat decayed, many times

Hearing de-
ceiueth.

of vvalking Spirits. 19

times seeme in their owne imagination, to heare the noyse of boysterous winde, or violent tempest, the sparkling of fire, the roaring of waters suddenly increased, singing and sounding of instruments, and also the tangling of belles, when as indeed these things are not so, but only chaunce by default of hearing: for others which are conuerfant with them, hauing the right vse of hearing, do not heare any such thing at all. Somtimes in very deed such things are heard, as the crackling of wainscot walles, and such like, which are naturall signes of some tempest shortly after ensuing.

There are also certaine hollowe places, through the which the winde whizing, giueth a pleasant sound, as it were through a pipe, much like vnto singing, so that men wonder verie much thereat. We reade in writers of Philosophie, that the very same also chaunceth in bankes of riuers, which bende a little in compasse. Hearing is also deceiued when we thinke we heare thunder, and it is indeed but the rumbling of some Carte. There be many which thinke they handle something, and yet are deceiued: As men sicke of the ague, drinke wine of the best and sweetest sorte, yet they thinke it is moze bitter than Gall: if they eate pottage neuer so good, yet they iudge it vsauozie: which thing commeth not of any faulte in the Cooke, but of the mouth and stomacks which is distempered with sickness. For vnto them which haue abundance of choller, all things seeme bitter. And euen so it commeth to passe, that a man supposeth he seeth, heareth, feeleth, or is felt of some spirit, when indeed it is not so, and yet no man can perswade him the contrary.

If feare and weaknesse of the sight and of other senses méte togither, then men fall into strange and maruellous imaginations, beleueing things utterly false, to be verie true: Neither will they be brought from their owne opinions by any meanes or reason.

The sense of feeling is deceiued.

Weaknesse of the sight and feare.

The first part

We reade that not only perticular and priuate men, but also whole armies of souldiers generally haue bene so de-
ceiued, that they haue verily thought their enemies hard at
their heeles, when as no man followed. And hereof haue
proceeded many horrible flightes in battaile.

Cominaeus.

Cominaeus, a knight and diligent wyter of histories,
in the ende of his first booke of the Acts of Lewes the II.
king of *Fraunce*, writeth, that when Charles Duke of *Bur-*
gundie, with other Princes, had remoued their armie to
Paris, they vnderstood by their espials, that the next day the
king had determined to set on them with all his power of
men. Wherefoze the next day Charles sent out certaine
horsemen to vie w his enemies: who comming forth, by
reason that the element was somewhat darke, supposed
they sawe a huge number of pikes and speares, but when
they had passed a little further and that the aire was a little
clearer, they vnderstood the same place wherein they iud-
ged the king to be with all his armie, to be planted and o-
uergrowne with many high thistles, which a far off they
saw as it had bene long speares. For the night beguileth
mens eyes. And therefore none ought to maruell, if tra-
uellers towarde night or at midnight, mistake stones,
trees, stubbes, or such like, to be spites or elues. We reade
in the last booke of the kings the 3. chap. that after the death
of king Achab, the Moabites reuolted from Ioram his
sonne, wherefoze he desired Iosaphat to aide him, and with
all his power he determined to make warre on the Moa-
bites, to reduce them to obedience, and subiection. Which
thing when the Moabites heard, they prepared to defend
themselves, so many as were able to beare armour. But
when they had set forthward verie early in the morning
against their enemies, supposing in the rising of the
Sunne, the waters which God had miraculously brought
out to be redde, they said amongst themselves: Surely the
two kings haue encountred together, and eache haue de-

King. 4.

Gropo

of vvalking Spirits. 21

froyed other, wherebpyon they running on heapes without order, to spoile the Israelites Tents, were by them vanquished and flaine: here you see all the Armie mistooke water in stead of blood.

CHAP. V.

Many are so feared by other men, that they suppose they haue heard or scene Spirits.



Furthermoze, it commeth to passe many times that not only pleasant and mery conceited men, but also spitefull and malitious men, chaunging their apparell, make others extreamely affraide. It is a common custome in many places, that at a certaine time of the yeare, one with a nette or bizarde on his face

maketh Children affraide, to the ende that euer after they should labour and bee shedient to their Parentes, afterward they tel them that those which they saw, were Wugs, Witches and Wagges, which thing they verily beleue, and are commonly, miserably affraide. Whobeit, it is not expedient alwayes so to terrefie Children. For sometimes through great feare they fall into dangerous diseases, and in the night crie out, when they are fast a sleepe. Salomon Salomon's pro. teacheth vs to chasten children with the rod, and so to make them stand in awe: he doth not say, we must beare them in hand they shall be deuoured of Wugges, Wags of the night, and such like monsters.

Many times, pleasant & mery yong men, disguise themselves like vnto Diuels, or else shroud themselves in white sheetes to make other men affraide: with whome if simple men chaunce to meete, they make no doubt of the matter, but verily thinke they haue scene spirites, and straunge sightes. And yet it is not alwayes the safest way, so to be-

Daunting
Spirits.

ceiue men with iests and toyes, for many examples might be brought to shewe how euill some men haue sped hereby. It is an vsuall and common thing that yong men merily disposed, when they trauell by the way, comming to their Inne at night, tie ropes to the bed side, or to the couerlet or garments, or else hide themselues vnder the bedde, and so counterfetting themselues to be Spirites, deceiue and mocke their fellowes. It chaunced once at *Tigurin* where we dwel, that certaine pleasant yong men disguising themselues, daunted about the Churchyard, one of them playing on a bære with two bones, as it were on a drumme. Which thing when certaine men had espied, they noyled it about the citie, how they had seene dead men daunce, and that there was great danger, least there should shortly ensue some plague or pestilence.

Moreouer, it is well knowne to all men, that harlots, and whoremongers, haue practised their wickednesse a long season vnder this cloake and pretence, perswading their family, that walking Spirites haunt the house, least they should bee taken with the deede doing, and that they might enioy their desired loue. Many times such bugges haue bin caught by the magistrates, and put to open shame. Thēnes likewise vnder this colour haue many times robbed their neighbours in the night time, who supposing they heard the noyse of walking Spirites, neuer went about to dzyne the thēnes away. Touching this point, that an euil Spirit, by means of naturall things which haue strange pertues, can do maruellous things, by deceiuing mens senses, I will at this present speake nothing.

Priests

of vvalking Spirits. 23

CHAP. VI.

Priestes and Moncks fained themselues to be Spirites: also how *Mundus* vnder this colour defiled *Paulina*, and *Tyrannus* abused many noble and honest matrones.



These things may bee added, that there haue bin in all ages certaine Priests, which practising strange deuises, and giuing themselves to Necromancie, haue bewitched foolish men that highly esteemed them, to the ende they might thereby encrease their riches, and follow their lustfull pleasures. Touching which matter, to the ende godly disposed men may be the more heedfull, I will rehearse a fewe histories.

Iosephus a writer of histories, in his 8. booke and 4. chap. of Antiquities remembreth a notorious deed which hapned at Rome, in the time of Tyberius Cæsar, vnder the pretence of sacrificing to the goodesse Isis. I will record the historie as it is translated by Galenius, a very learned man.

There dwelled at Rome a woman named Paulina, notable rehoumed for honestie of life, than for the nobilitie of parentage: She was also very rich and exceeding beautifull; as one that was now in the floure of her age, and especially adorne with the great vertue of chastitie, and married she was to one Saturnius, a man worthis of such a wife. It chaunced that Decius Mundus, a famous young knight, became very much enamored with her, and because she was a woman of greater wealth than that he might be won with rewardes and money, so much the more was this louers madnesse inflamed, in so much that he stuck not to proffer her for one night, 200000. groates. The Atticke groat and the Romain peny are by common valuation all one: Budeus accounteth one of them worth 8. Crusades: so this summe according to his reckoning, amounteth to 26000. Florens.

Iosephus de antiquitatib.

Paulina and Mundus.

And

And yet not being able by these means to moue her constant mind, because he could not endure the rage of his loue, he determined, by abstinence and hunger to make an ende both of life and loue together. This determination was not vnknowne to Ide, Mundus Fathers bondseruant, a maide cunning in many artes, but such as were not to be liked. She maruellously græued with the yong mans willfulnesse in absteining frō meat, talking with him, by swæte and flattering words began to encourage him, assuring him that she would bring to passe, that he should at his pleasure embrace Paulina. After that he had gladly condescended to her entreatie, she telleth him she must nedes haue fiftie thousand groates to ouerthrow the Gentle womans chastitie. So putting the yong man in good hope, and receiuing as much money as she required, because she wel knew Paulina could not be wonne with money, she deuise th a new way to deceiue her. Understanding therefore that she was maruellously addicted to the worshipping of Isis, she inuente th these meanes: She talketh with some of Isis Priests, and hauing receiued sure promise of them to keepe all things secrete, and (which is most effectuell) hauing theiwd their reward, promising presently 25000. groates, and when they had done the deed, other 25000. she openeth vnto them the yong mans loue, beseeching them to helpe by al means possible, that she might enioy the same. They touched at the heart with desire of the money, gently promised their helpe. Wherefore the eldest of them speedily goeth to Paulina, and being admitted to her speech, after hee had obtained to talke with her in secrete, he declareth that he is comie vnto her being sent by the great God Anubis (this Anubis hauing a head lyke to a Dogge, was worshipped together in one Temple with Isis) who is maruellously in loue with her beautie; and doth commaund her to repaire vnto him. She ioyfully receiued the message, and forthwith haunte th among her familiar acquaintance, that the God

Anubis,

of Walking Spirits. 25

Anubis hath boughsased to loue her : And she telleth her husband, that she must suppe and lye with him. Which thing was so much the more easily graunted vnto her, for that her husband had had good experience and knowledge of her chastitie. Whereupon she goeth to the Temple, and after supper when time of rest drew neare, being shut in by the priest, she meeteth with Mundus, who had priuily hidden himselfe there, the darkenesse bringing them together, without any suspicion. And so all that night she satisfied the yong mans desire, supposing she had done pleasure vnto the God. Afterwards he departing from hir, Paulina early in the morning, before the priestes (who were priuie to this deceit) were stirring, returned home to her husband, to whome she recounteth her meeting with Anubis, and also with great words setteth out the same amongst her gossips and friends. They could not beleue her, considering the nature of the thing, and yet could they not chuse but maruell, waying the great chastitie of the woman. Thre dayes after the dede done, Mundus meeting by chaunce with his beloued, saide vnto her: Well done Paulina, thou hast saued me 200000. groats wherewith thou mightest haue encreased thy riches, and yet notwithstanding thou hast fulfilled my desire, for I way it not that thou hast despised Mundus, sith vnder the title of Anubis, I haue enjoyed my desired lust, which words said, he departed. But the woman then first perceiuing this villany, began to teare her garments, and opening the whole matter vnto her husband, beseecheth him that he suffer not such a nozorious mockery to go unpunished. Her husband then declareth the whole matter to the Emproure Tiberius: who after he had learned all things by diligent examination, trusteth by these iugling priestes on the gallows, together with Ide, the authoꝝ of all this mischief, by whose meanes chiefly the chastitie of this noble Gentlewoman was defiled: and ouerthrowing their temple, he commaun-

ded the Image of Ihs to be sunke in the river of *Tibris*. But it pleased him to chasten Mundus with banishment, a more gentle kind of punishment, ascribing his fault to his weaknes of his immoderat lone. By this history it may easily be gathered how sathan in times past bewitcht the Gentils, and how their priests perswaded them that their Gods appearing in visible forme spake this or that unto them, which notwithstanding were very false. Under the pretence of worshipping their gods, they gave themselves to wicked deuises. For how often may we wel thinke they committed abominable mischief (although indeed the matter it selfe neuer came to light.) If they brought it to passe, that Mundus by their meanes enjoyed his desired lone, surely there is no doubt, but that they themselves vnder the colour of holinesse deflowred other mens daughters & wiues: for other wise this deuise could neuer haue bin so ready in mind. This matron would neuer haue bin so wel content, vnles that very same had bin practised with other dames before. Neither yet would her husband haue suffered her to lodge in the Church all night. What need was there for gods to haue beds prepared for them in the Church, when it was most aparant they neuer lodged in them. Princes also may learne by the example of Tiberius, although he were a wicked tyrant, how such varlets are to be restrained. To this purpose maketh the history which Rufinus a Priest of *Aquila* reporteth in *Li. ii. ca. 25.* of his ecclesiasticall history.

Rufinus.

Tyrannus a
wicked priest.

There was a priest in *Alexandria* in *Egypt*, holwed to *Saturn*, whose name was *Tyrannus*. This man as it had bin from the mouth of god, used to say vnto all such noble & principall men, whose ladies he liked & lusted after, that *Saturne* had commanded, that such a ones wife should lie all night in the temple. When he which heard the message, reioycing much in the god bought to call for his wife, decking her up brauely, & giuing her great gifts (forsooth lest she should be refused because she came empty) sent her forth vnto the temple, where the woman being shut up in the presence of all men, *Tyrannus*

aus

of vvalking Spirits. 27

was whē he had fast locked the doores, surrendryng the keyes departed his wayes. Afterwards in great silence passing through priuie caues vnder the ground, he issued forth out of the open holes into the image of Saturne: which image was made hollow in the backe, and cunningly fastned to the wall. And as the candles burned within the Church, he spake sodeinly vnto the woman (giuing great eare, and praying deuoutly) through y^e image made of hollow brasse, in such sort that the vnhappie woman, trembled betwene feare and ioy, because she thought her selfe worthy of the speech of so great a god. Now after the haudie god had talked his pleasure to bring her in great feare, or to prouoke her to lust and wantonnesse, sodeinly all the lightes were put out with the spreading abroad of shafts, by a certain cunning deuise. And then descending out of the image, he committed adultery with the woman much abashed and afraid, vsing most profane and wicked gloses vnto her. When he had thus dealt a long season, almost with all the wiues of these silly Gentlemen, it chaunced in the end, that a certain chaste Gentlewoman began to abhorre and loath the deede, and marking the matter moze hardfully, knew it to be Tyrannus voice: and thereupon returning home againe, declared the same conueiance of this horrible deed vnto her husband. He being set on fire with rage for the iniurie done vnto his wife, or rather vnto his selfe, apprehended Tyrannus, & brought him to y^e place of torments, where being conuicted he confessed al y^e matter, & the other deceits being likewise detected, al shame & dishonour was spread throughout the houses of y^e Pagans: the mothers were found adulterers, fathers incestuous persons, and their children illegitimate and bastardes. Which thing so soone as it was brought to light and noysed abroad, together both Church and image, and wickednesse, and all was vtterly subuerted and destroyed. We reade that Numa Pompilius bare the people of Rome in hande that hee hadde familiar company with

Egeria a Goddesse of the waters, to the ende he might purchase credit and authozitie to his lawes.

CHAP. VII.

Timotheus Aclurus, couaterfeiting himself to be an Angell, obtained a bishopricke : foure Monkes of the order of Preachers, made many vaine apparitions at *Berna*.



It might be somewhat hozne withall, if these things had only chaunced among the Gentiles, which were without the word of God, if we did not evidently see the like happen oftentimes amongest Christians, and in case it were not to be feared least many such things should happen euen at this day also. For it is

Lippis & con-
scribis notum

well knowne to all men, that there haue bene many Magicians, Sorcerers, and Coniurers, and those especially Monkes and Priests, who would easily counterfeit visions, and miracles, and familiar talking with soules.

Theodorus.

Theodorus Lector, collectaneorum ex historia ecclesiastica lib. I. writeth of *Timotheus Aclurus*, that he, befoze *Proterius* bishop of Alexandria was put to death, gaping for the bishoppicke, in the night cladde in blacke apparrell walked about the celles of the Monkes, and calling eache man by his name, they answering, sayd vnto them, that he a spirit, one of Gods seruants came to warne them, that euery one reuolting from *Proterius*, should ioyne himselfe vnto *Timotheus*. And by his craft and deceit obtaining the bishoppicke, hee made great vppoares in the Church of God. Here I cannot refraine my selfe as touching this present matter, but that I rehearse a famous hystorie, of foure Monkes of the order of Preachers (who were byent at *Berna* in *Heluetia*, in the yeare of our Lord 1509. the last day of May) by what subtilties they deceined a poore simple

Foure Monks
of Berna.

of vvalking Spirits. 29

simple Frier whom they had lately retained into their monastery : concerning which thing, many booke were written at the same time when these things were done, which are yet extant both in the Latin and in the German tongue. There was great contention between the Monkes of the order of Preachers, and the Friers Minorites, or Franciscans, touching the conceit of the virgin Mary. The Friers preachers affirmed, that the euen as other men also was conceived in originall sin, that the Franciscans denied and stoutly denied. At the last the matter came to that issue, that the preachers determined to auouch and proue their opinion by false and fained miracles : taking aduilement in a certaine Synode (which they call a chapter) holden at *Vimpenium* a cittie of *Germanie*, where the most conuenient and fittest place for this matter might be founde : and at the last they chose out *Berna* in *Heluetia*, because the people there were plaine and simple, and giuen to the warres. Foure therefore of the chiefest in the Abbay of the order of preachers beganne the pageant at *Berna* : and because the Supprier one of the foure, was well sene in coniuring, he bounde the Diuell to ioyne in counsell with them by what meanes they might best bring their purpose to passe. He appearing vnto them in the likenesse of a Negro or blacke Moorian, promised them all that he could doe, vnder this condition, that they should yeld and giue themselves vnto him, which thing they willingly did, deliuering vnto him a writing written with their owne hand and blood. And it chaunced at the same time very fitly, that one Iohn Iezerus, a plaine fellowe, a Taylour by occupation, was chosen into their order, who seemed to be verie fit for their purpose. They tryed him by throwing stones into his chamber in the night time, making a great noyse, and faining themselves to be Spirits. The matters seemed vnto them, euen from the beginning, that it would take good successe. On a certaine day being Friday, the Supprier shrouding

himselfe in a cherte; together with other Spirites, whom he had coniured vp for this purpose, brake into the Friers cell with great force and noyse, faining with many teares, that he desired his ayd and help. Now had they priuily conueied Holy water and the Reliques of Saints into his Cell before. The poore Frier halfe dead with feare, denied that he could by any meanes helpe him, recommending himselfe to Christ our Sautoz, and to his holy mother. The Spirite answered, that it was in his and his brethrens power to deliuer him out of this miserie, if he would suffer himselfe for the space of viij. dayes, euery day to be whipped vntill the blood followed, and moreouer, cause eight Passes to be sung for his sake in S. Iohns Chappell, himselfe while they were sung, lying in the floze with his armes spread abroad. After her tolde him that the next Friday before midnight, he wold come again with greater noyse, willing him in any wise not to be asfayd, for the Diuels could nothing hurt him, because he was an holy man. The next day this foolish Frier openeth all the matter to the ringleader of this deuise, beseeching them to assist him, that the miserable soule might be deliuered. The matter was out of hand rumozed about the Citie. The Monkes preached openly hereof in the pulpit, commending highly the holinesse of their order, which euery hereby might be sene, for that the spirite craved helpe of them, and not of the wicked drunken Franciscans. At the time appointed, the spirite accompanied with other euill spirits, came againe with great noyse to the Friers Cell, who adiuring and coniuring him, questioned with him touching certaine points. The spirit shewed him who he was, and for what cause he was so miserably vbered: and withall gaue great thanks both vnto him and also to his fathers, for being touched wth remozse of him, adding, y^e in case there were yet 30. Passes sung, and 4. Vigiles obserued, and y^e he would yet once again whip himself vntill he bled, the he shuld be clean deliuered out of most cruell

of vvalking Spirits. 31

all torments, which he had continually endured a 160. yērs. He had conference with him also of other maruellous matters, which we need not here to reherse. Afterwards the same spirit appeared again vnto the Frier, and preferred the order of preachers before all others, bearing him in hand, that many of them which had bene aduersaries vnto this order, suffered most horrible torment in purgatorie, and that the citie of *Berna* should be utterly ouerthrowne, except they banished the Franciscans, and refused the yearly stipends which they receiued at the French kings hands. He also talked of sundry things which had hapned to the Frier (which thing they had learned before of him by meanes of auricular confession.) Moreouer he hartily thanketh the Frier for the great benefit of his deliuerance, giuing him to vnderstand, that he was now admitted into the eight degre of Angels, and that he should say Masse there for his benefactors.

After these things thus done, an other night one coming vnto him in the apparell of a woman, said he was *S. Barraba*, whom he deuoutly serued, and told him the blessed virgin would shortly appear vnto him, and make full answer vnto those questions which one of the Monkes had writte in paper for him. This paper Barbara promised that she her self would deliuer vnto our Lady, which they should shortly after find in a holy place sealed & signed miraculously. The Frier vpon this reuealeth the whole matter vnto his fathers, desiring to be confessed of his sinnes, wherby he might be found worthy the apparition or seeing of our Lady. He willed them to search in the halowed place for the scroll, which at the last they found in the Fratre (as they term it) where they had laid it before. When they carried it with great reuerence vnto the high alter, affirming it was sealed with Christs blood, and that the tapers lightned of their own accord. In the morning the virgin Mary appeared vnto him againe, rehearsing many things which her sonne Iesus commaunded her to tell vnto him: to wit, that Pope Iulius

was

was that holy man, which should reconcile the two orders in friendship againe, and institute and ordaine the feast of the defiled conception of our Lady; for she would send vnto the Pope a crosse marked with foure droppes of her sonnes blood, in signe that she was conceived in originall sinne: and that they should find an other crosse marked with fise drops of blood in their fratrie, which they must conuey to Rome, for the Pope would allowe and confirme it with large indulgences, and after return it to *Berna* again: other things likewise she said, whereof many things were both repoꝛted and wꝛitten to and fro.

But in witnesse of the aforesaid things, the same Mary droue an yron nayle through the hande of the poꝛe Frier, saying: this wounde shall be renewed in the day wherein my sonne was crucified, and in the feast of my sonnes bodie. After they toke a burning water made by *Decromancie*, by the which they taking away his senses, made foure other woundes in his bodie. And after that he came againe vnto himselfe, they bare him in hand that there was a certaine holy thing I wotte not what, which appeared about him. And when they sawe that many men came flocking about him to see this newe Christ, they taught him (for hee was of rude conditions) howe to behaue himselfe. And when they had giuen him a drinke bereauing him of his senses, and causing him to come at the mouth, then they sayd he strived and wrestled with death, euen as Christ did in the mount *Oliuet*. After all this, another of them appeared vnto him, telling him many things: but y^e Frier knowing him by his voyce, beganne to suspect and mislike the whole matter, and with violence thrust him from him. The next night the Frier himselfe appeared vnto him, saying that he was Mary of whome he had bene in doubt, and to the ende he should be out of all suspicion, she had brought him the host of her sonnes bodie (for he brought him an host stiped in popson) to the ende hee shoulde no moꝛe thinke he sawe
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an euil spirite: he also affirmed, that he had brought a vessel of glasse full of her sonnes blood, which he would giue vnto him, and vnto his Monasterie. But the Frier, who also had this vision in suspicion, answered: If (sayde he) thou be not an euil spirit, rehearse thy Pater noster and thy Aue Maria with me. The Prior sayde the Pater noster, and after ward sayd in the person of our Lady: Hailed am I Mary full of grace, the Lord be with me. &c. The Frier knowing the Priors voyce, caught a knife, and wounded him therewith, and when he defended himselfe, the Frier stoutly resisted, and dyaue him backe. These things thus done, the Supprior being in god hope to restore all that they had lost, appeared againe to the Frier, saying that he was S. Catherin of Sena, and therewith begun to chide him, soz that he so discourteously had intreated the holy Virgin: adding mozeouer, I am sent (quoth he) to shewe thee, that the wounds which thou hast in thy body, are the very true wounds of Christ, which neyther I, nor yet S. Francis hath, and that he enlarged with many words. Yet notwithstanding, the Frier so entertayned him, that he was glad to saue him selfe with running away. Now because the Frier wold no longer be mocked at their hands, they, maruellously troubled, and almost at their wits ende, taking aduise among them selues, bzake the matter vnto him, and tolde him, that in verie deede they freely confessed many of those apparitions which he had seene to be fayned, and that soz no other cause, but to the ende he should perseuere in his profession and Religion, howbeit the very effect of the matter was most true, and that he ought not to doubt, but that he bare the wounds of Christ in his body. And soz lomuch as the matter was now knowne abroad, they earnestly besought him, that he would not refuse to go on in the matter, soz otherwise their order should incurre open shame, and both he and they fall into present daunger, but in case he woulde persist in his enterprised purpose,

pose, the thing would fall out to his and their great advantage. And so with fairer words, they perswaded him to make promise to be ruled by them hereafter.

After long instruction and teaching, they placed him on the altar of our Lady, kneeling on his knees within a chappell before the image of the holy virgine: Where one of the Monkes standing behinde a cloath, spake through a cane reede, as if it were Christ talking with his mother, in this wise: Mother why dost thou weepe: haue I not promised thee, y whatsoeuer thou willest, shall be done: Whereto the image made answer. Wherfore I weepe, because this businesse findeth no end. Then said the image of Christ: Belæue mee mother, this matter shall be made manifest. This done, the Monke priuily departing, the chappell doores were shut. Aftone as these things were scattered about the citie, by & by there was a great thronging of people. Amongst whome also came foure monks, dissembling and sayning, that they knewe not what was there done, and therfore they commanded the doores to be opened, and after asked the Frier howe and after what sorte he came there. He answered them that he was carried by a spirit. And moreover told them what words the image had spoken, and that he could by no meanes moue out of that place before that foure of the chiefest Aldermen were come vnto him, vnto whom he had certaine things to be declared: he also desired to receiue the holy sacrament. The Aldermen were forthwith called, and then the Frier declared vnto them, how the Virgin Mary lamented and sorrowed, for that the citie of *Berna* should be shortly destroyed, for receiuing yearly penitios of the French king: Also for that they drove not the Franciscans out of their citie, who honoured her with the fayned tytle of vndefiled cōception. Vnto this hir talke the Aldermen answered very little. By and by the other Monkes gaue him the host infected with popson, which when he refused to receiue, they brought him another,

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ther, which he tooke, then they led him with greate pompe into the quire, (for so they call the vppermost parte of the church. The Frier & the other foure Donkes were sone after called befoze the Aldermen, to testifie the truth whether those things were so or not. But the foure fearing exceedingly least he should bewray something because they knew he suspected the, endeouored by all meanes to do him some priuie mischief by poyson giuen in his meate, & therefore they gaue him the sacrament dipped in poyson, which he presently cast vp againe by vomit: finally they so vexed and tormented him by so many wayes, that in the end he left the Colledge and ran away, and opened the whole matter to diuers and sundry men. In the meane time the Donkes dispatched two Legates or messengers to Rome, to obtaine a confirmation of these things of the Pope, that hereafter it should be utterly vnlawfull for any man to contrary or mislike the same. And when these messengers were returned, (and as the Proverbe is) thought themselves in a safe heauen, the noble Senate had commaunded the foure Donkes to be fast kept in prison: for they had learned the whole circumstance of the matter befoze of the Frier, whome they had committed to ward. And sparing neither labour nor mony, sent also vnto Rome, that they might perfectly knowe, what they should do in this matter. In the end both the Frier & the foure Donkes were all put to torments, and there confessed all the matter. And when they had bin openly conuicted of so many guiles, and horrible deeds, by the Popes permission they were first putte from the orders (which they commonly call degradation) and afterwards burned in the fire.

It was commonly reported, that in case the noble Senate of *Berna* hadde not prosecuted the matter with great constancie, and courage, the Cleargie woulde haue cloaked all the knauerie, and haue sette the authours at libertie. For they had greate cause to doubt, as it after

came to passe, lest they should lose their credit and authoritie amongst many of the orders of Monks, and that these things whereon the Popedome resteth, as it were upon pillars, should now be had in great suspicion with all men. For it is most eident, that after the impietie, deceit & wickednesse of these Monks began to be knowne abroad, the opinion of the Cleargie began to decaye, and to be suspected more and more euery day, of god and godly men: when as they sayd this or that soule required their helpe: that tapers lighted of their own accord: that this or that image spake, wept, or moued it selfe from place to place: that this or that Saint endowed their monasterie with precious reliques: or that Crosses were sprinkled with the blood of Christ: yea and although they had obtained confirmation of these matters from the Pope, yet notwithstanding many afterwards would in no wise beleue it to be so. Likewise they would not bee perswaded, that this holy father falling into a traunce, saw any miraculous things: or that Francis and Catherin of *Sena*, bare the markes of Christs five woundes in their bodie.

Furthermore, not without great cause, men began to doubt of transubstantiation of bread into the body of Christ, sith they had so often poisoned the Sacrament: and also of those things which they chaunted upon with open mouth, touching pardons, vigilies, orders, purgatorie, holy water, and satisfaction. For that we let passe many things, it is clearer then the day-light, euen by this historie, that many things haue bene beaten into the peoples heads touching these foresaid matters, which were only deuised and inuented by these idle bellies.

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CHAP. VIII.

Of a counterfait and deceiuing spirit at *Orleance* in *France*.



Ad that no man thinke the Friers Preachers alone to haue bene so bolde, and wicked, and so readie in deuising so many monst'ers, let vs hearken a while to a notable historie of the Franciscan Friers, reported by Sleidane in the ninth booke of his Commentaries, concerning the state of religion and the Common wealth in the time of Charles the fifth.

In the yeare (saith he) of our Lord 1534 the Franciscan Monkes played a bloodie and deadly pageant at *Orleance* in *France*. The Maiors wife of the same Citie, when she died, commaunded in her will, that she shoulde be buried without any pompe or noyse, solemnely vsed at that time. (So also William Bude, a rare and singular ornament of *France*, lying on his death bedde at *Paris*, in the yeare of our Lord 1540. in the month of August, left commaundement with his friendes to bury him without any great solemnitie and pompe.) The womans husband, who reuerenced the memorie of his wife, did euen as she had willed him, and because she was buried in the Church of the Franciscans, besides her father and grandfather, gaue them in rewarde only five Crownes, whereas they hoped for a farre greater pray. Shortly after, it chaunced that as he selled certaine woods, and solde them, they desired him to giue vnto them some parte of it freely without money: which hee flatly denied. This they toke very graeuously, and whereas befoze they misliked him, they deuised this meanes to bee reuenged: forsooth to report that his wife was damned for euer. The chiefe workemen and framers of this tragedy were Colimannus, and Stephanus Atrebatensis, both doctozs of diuinitie, and Colimannus a great con-

iurer, hauing all his implements in a readinesse, which he
 wanted to vse in such businesse: and thus they handled the
 matter. They place ouer the arche of the church a yong no-
 tice: he about midnight when they came to mumble their
 pzaiers (as they were wont to do) maketh a great rumbling
 & noise: out of hand the Pontis began to coniure & charme,
 but he answereth nothing. then being required to giue a
 signe whether he were a dumbe Spirit or no, he begins to
 rumble and stir again: which thing they take as a certaine
 signe. Having laid this foundation, they go vnto certain ci-
 tizens, chief men and such as fauored them, declaring that a
 heauy chaunce had hapned at home, in their monasterie, not
 shewing what the matter was, but desiring the to come to
 their mattens at midnight. When those citizens were come
 and that pzaiers were now begun, the counterfeitt spirit be-
 ginneth to make a maruellous noise in the top of y^e church,
 and being asked what he meant, and who he was, he giueth
 them signes that it is not lawfull for him to speak: Therfore
 they commaunde him to make aunswere by tokens and
 signes, to certaine things they woulde demaunde of him.
 Powe was there a hole made in the vauite, through the
 which he might heare and vnderstand the voyce of the con-
 iurer: and then had he in his hande a little boord which at
 euery question he strake in such sort as he might easily be
 heard beneath. First therefore they aske him whether
 he were one of them that had bin buried in the same place,
 after wards they reckning vp many by name which had bin
 buried there, at the last also name the Hatozs wife: and
 there by and by, the Spirit gaue the signe that he was her
 soule. He was further asked whether he were damned or
 no, and if he were, for what desert or fault: Whether for
 couetousnesse, or wanton lust, for pride, or want of chari-
 tie, or whether it were for heresie, and for the secte of Lu-
 ther newly sprung vp: Also what he meant by that noyse
 and scurre he kept there: Whether it were to haue the
 bodie

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bodie now buried in holy ground to be digged vp again, and
 to be laide in some other place: To all the which points, he
 answered by signes as he was commanded, by the which he
 affirmed, or denied any thing, according as he strake the
 word twice or thrise together. And when he had thus giuen
 them to vnderstand, that the very cause of his damnation
 was Luthers heresie, and that the bodie must needs be dig-
 ged vp againe, the Bonkes request the citizens (whose pre-
 sence they had vsed) that they would beare witnesse of those
 things which they had seene with their eyes, and that they
 would subscribe to such things, as were done a few dayes
 before. The citizens taking good aduise on the matter, least
 they should offend the Maior, or bring themselves in trou-
 ble, refuse so to do: but the Bonkes notwithstanding take
 from thence the swæte bread, which they call the host, and
 body of our Lord, together with all his reliques of saints, and
 carry them to an other place, & there lay their Masse. The bi-
 shops substitute iudge (whom they call Officiall) vnderstan-
 ding this matter, cometh thither accompanied with cer-
 tain honest men, to his intēt he might know his whole circum-
 stances more exactly, & therfore he comāde th them to make
 cōiuration in his presence, & also he requireth certaine to be
 chosen to go by to his top of the vault, and ther to see whether
 any ghost appeared or not. That Stephanus Atrebatensis stiff-
 ly denied, and maruellously perswading his cōtrary, affirmed,
 that the spirit in no wise ought to be troubled. And albeit the
 Officiall, begged the very much, yet there might be some coniu-
 ring of the spirit, yet could he nothing preuail. In the mean
 while that these things were a doing, the Maior, whē he had
 shewed the other iudices of the citie, what he wold haue the
 do, took his iorney to the king, and opened the whole matter
 vnto him. And because the Bonkes refused iudgement vpon
 plea of their owne lawes and liberties: the king choosing
 out certaine of the Aldermen of Paris, giveth them abso-
 lute and full authoritie, to make enquire on the matter.

The

The like doth the chancelor, maister Anthonius Pratenfis, Cardinall and Legate for the Pope, throughout *Fraunce*. Therefore when they had no exception to alleadge, they were conveyed vnto *Paris* and there constrained to make their answers: but yet could nothing be wrong out of them by confession. Whereupon they were put a part into diuers prisons, the Pouice being kept in the house of maister *Fumans*, one of the Aldermen, who being oftentimes examined & earnestly requested to vtter the truth, would notwithstanding confesse nothing, because he feared that the Ponks would afterwards put him to death, for staying their order, and putting it to open shame: but when the Judges had made him sure promise, that he should escape punishment, and that he should neuer come into their handling, he repped by vnto them the whole matter, as it was done, and being brought befoze his fellowes, aduoucheth the same to their faces. The Ponkes albeit they were by these meanes conuicted, and almost taken tardy with the dæde doing, yet did they refuse the Judges, bragging and vaunting them selues on their priuiledges: but all in vaine: for sentence passed on them, and they were condemned: that they being caried backe againe to *Orleauce*, and there cast in prison, should finally be broughte forth to the chiefe Church of the citie openly, and from thence to the place of execution, where they should make open confession of their trespasses. But there chaunced at the very same time a greuous persecution against the Lutherans, which was the cause why that sentence, (albeit was too gentle for so great an offence) was neuer put in execution. For they feared much, because Luthers name was obuius euery where, least if any sharpe iudgement hadde passed, they should not so muche haue punished the offenders, as shamed their order: and many supposed that whatsoeuer had hapned vnto them, would haue bin a pleasant and ioyful pageaunt and spectacle for the Lutherans. Now the or-
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der of the Franciscane Friers, hath the opinion of great holinesse with the common people: insomuch, that when they being condemned, were carried to *Orleanunce*, certaine fonde women moued with foolish pittie, followed them to the very gates of the citie, weeping & sighing abundantly. When they were come to *Orleanunce*, and were there cast into diuers prisons, againe they vaunted and bare themselves very brag on their priuiledges, and liberties: and so at the last when they had lyen long in prison, they were in the end deliuered without any greater punishment. All the while they were in prison, they wanted nothing: for there was bestowed vpon them, especially by women, very largely, for to serue for their liuing, and to purchase to them help and fauour. Except these persecutions and troubles, which we spake of befoze, had hindzed the matter, the king (as many reposed) was fully determined, to haue ouerthrowne their house, and made it euen with the ground.

This Hystorie also doth demonstrate and shewe, that Spirits are not alwayes heard, when some men affirme they are.

CHAP. IX.

Of a certaine parish Priest at *Clanema*, whiche fayned himselfe to bee our Ladie, and of an other that counterfeited himselfe to be a soule: as also of a certaine disguised Iesuite Frier.

The ende wee may the better vnderstande this matter, I will yet rehearse an other Hystorie of a certaine parish Priest, which chaunced a yeaere befoze the other I spake of, which is sette forth briefly, but yet truly, by Ioannes Stumpf-
Ius, in the Germane Chronicles of the Heluetians, Stumpfius.
in the twentieth Booke and eighth Chapter, wherof also many notable men at this day beare sufficient wit.

nesse. A certaine parish Priest of *Clayenna*, (whiche is a Citie neare the Laake or water *Larius*, in the Countrey of *Rhetia*, being farre in loue with an honest and faire mayden, the daughter of a citizen in the same town, oftentimes followed her, as she went vnto her fathers barne: and attempted to haue deflowred her, but she euer resisted, and put him backe. In the ende when he saw he could not obtaine his purpose, he priuily stole out of the church a blew cloth, beset with sundry starres, and therewith couering himselfe, saue only that he left his armes a fete naked, which he also berayed with blood, he hideth himselfe without the towne, and there muffling his face with a thinne linnen cloath, meeteth again with the mayd, sayning himself with a counterfeit voyce, to be the blessed virgin Mary. Then in many words he declareth vnto her diuers plagues, which were shortly like to fall on the Citie, for the heresies of Luther, (for at other times also hee had bitterly enueyed against Luther, in his open Sermons:) he also commaunded the mayd to shew many things vnto the citizens, touching holy dayes, fastings, generall processions, &c. And amongst other things he added, that there was a certain holy and religious man, whiche had heere tofore asked a thing at her hands in the very same place, which she had hitherto denied him, but now it was her pleasure, if he required y same again, she should in any wise grant it, if she would attaine euermor lasting life: and y above all thing, she must conceale and keep close this latter point vnto her self. The mayde by & by blazed it about al the citie, that our Lady had visibly appeared vnto her, & foretold her of sundry plagues likely to happen vnto the citie. The inhabitants taking good aduise on this matter, at the last for feare of these imminent dangers and plagues, gaue commandement, that thre dayes shuld be kept holy. In the which time, the mayd, supposing she shuld do high seruice to the virgin Mary, fulfilleth the lust of that wicked knaue. This trecherie and deceit being shortly after

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ter deſected by the wonderfull prouidence of God, the bar-
let was firſt beheaded, and after ward burnt in fire.

Erasmus Roterodamus, writeth in his two and twentieth booke of Epistles, vnto a certaine Bilhop, excuſing himſelf, touching certaine points, which he had moued vnto him, to the ende he ſhould be very circumspect: and amongst o-
ther things, making mention there of ſpirits or wandring ſoules; he reporteth this Hiſtorie. There was (ſaith he) a certaine pariſh Prielt, who had dwelling with him in his houſe, a ſiſter of his, a woman well ſtozed with ma-
nny. In whole Chamber hee woulde oftentimes conuey himſelfe, being diſguiſed in a ſhete lyke vnto a Spirit. And then he caſt ſoſyth a doubtfull voyce, hoping that the woman woulde either procure a conſurer for her helpe, or elle her ſelfe make him anſwere. But ſhe hauing a man-
like courage, priuily requeſteth one of her friendes to lodge in her Chamber ſecretly all night. The man be-
ing armed with a clubbe inſtead of other conſuring toles, and being well ſuppled with vyinke, to quoy ſcare, hlydeth himſelfe in the bedde. Sodainly cometh the Spirit ſou-
ring very miſerably: The conſurer with his clubbe awa-
keth, leapeth out of his bedde ſcant ſober, and ſetteth vpon him. When the Spirit with his voyce and teſture, begin-
neth to make him afrayd. But the drunken conſurer ſone anſwered him: If (quoth he) thou be the Diuel, I am thy mother: and there with catching holde on him, all to beat him with his club, and woulde alſo haue ſlaine him, if he had not chaunged his voyce, and cryed; O ſpare me for Gods ſake I am no ſoule, but I am ſir John. Which voyce when the woman heard and knewe, ſhe leapes out of her bedde, and parts the ſrape, &c. The ſame Erasmus writeth in the ſori ſayd Epistle, that this Prielt vpon Caſter eus, put his crabbes priuily into the churchyard, hauing wares and o-
n light cleaung to their ſides: which when they crawled amongſt the graues, ſeemed to be ſoche a terrible ſight,

Erasmus.

Speculum.

that no man durst approach nêre them. Herof rose a fear, full reporte, wherewith all men bëing amazed, the p̄iest declareth to ȳ people in the pulpit, that they were ȳ soules of deade men which desired to be deliuered out of their torments by Masses & almes deeds. This deceite was espied by these meanes: that at the last one or two of the crabbes were found amongst the rubbish, hauing the candles done out cleauing on their backs, which ȳ p̄iest had not takē vp.

Georgius Buchananus.

Georgius Buchananus, p̄ince of all Poets in this our age, reporteth an hystorie in his Comedie called Franciscanus, of one Langus a p̄iest, who falsly affirming that in a field of Scotland full of Brimstone there were soules miserable tormented, which continually cried for helpe and succour, suborned a countrie clowne whome he would conuince, as if he had bin one of those soules. Which deceite of his, ȳ husbandmā afterward discovered whē he was drunk. I would here repeate his verses, but that his booke is nowe in euery mans hands. While I was writing these things, it was reported vnto me by credible persons, that in Augusta, a noble citie of Germanie, this present yeare 1569. there was a maide and certaine other men seruants in a great mans family which little regarded the sect of the Iesuite friers: & that one of the saide order made promise to their master, that he wold easily bring them to another opinion: & so disguising himselfe like vnto a Diuel, was hid in a priuie corner of ȳ house: vnto the which place, one of the maides going, either of hir owne accorde to fetch some thing, or being sent by her master, was by ȳ disguised Iesuite made maruellously afraide: which thing she presently declared vnto one of the mē seruants exhorting him in any wise to take hēde of the place. Who shortly after going to the same place, & laying hold on his dagger, sodenly stabbed in the counterfeit diuell, as he came rushing on him. This hystory is written in Dutch verses, and put in print, and now almost in euery mans hands.

That

of vvalking Spirits. 45

CHAP. X.

That it is no maruell if vaine sightes haue bene in old times, neither yet that it is to be maruelled at, if there be any at this day.

MAny other like examples might be brought, but these may suffice to proue evidently, to what point ambition, couetousnesse, enuy, hatred, stubburnesse, idlenesse and loue, do most commonly driue men.

Whe see by common experience, that proude ambitious men dare aduenture any thing. If they may hurt or hinder other men by accusations, slanders, or any other wayes or meanes, whome they suppose may preiudice or let their exalting to honour, they wicke not at all to do it. What maruell is it then that Monkes and Priests, which desire to be aloft, indeuour now a daies to purchase vnto themselves authoritie by false miracles, vaine apparitions, and such other like trumpery.

Ambition.

All men know what a pernicious thing couetousnesse is. For they which are not contented to liue with a little, but will needs be rich, neither care for any man, nor yet spare any man. Hungry guttes seeke sundrie wayes to fill themselves: selwe willingly endure hunger. Wherefore it is not to be maruelled at, if amongst Monks and Priests at these our dayes, who haue bene euer reported to be couetous, there be some founde, which by false apparitions of soules, seeke their gaines, inuenting holy pilgrimages, and other bayes to get money. For what wil not idle and slothfull lubbers attempt to purchase riches? Woth not Saint Paule say, that those which will waxe rich by idlenesse, fall into the snares of the Diuell?

Couetousnesse.

Paule.

Emulation, wilfulnesse, enuie, hatred, contention, desire to overcome, what they may do, what they may bring to passe, daily experience teacheth vs. The Preachers of

Enuis.

46 The first part

Berna, when they perceiued they could not overcome their aduersaries by any other means, yelded themselves (which is horrible to be spoken) vnto the diuel, making him one of their counsell. And who can deny but y priests now adayes are also for the most part, stubborne, and full of contention.

Idleness.

Idleness is the nurse and mother of all mischief: what goodnesse then may yett be for of them, which not only exercise themselves in no labours prescribed by God, neither yett apply themselves to good learning, but day and night play the gluttons? Tell me I pray thee, whether the laboring husbandman, or the idle man, who alwayes spent his time in inventing pernicious mischiefs, first founde out those cruel instruments of warre, which they call gunnes?

Loue.

It might be declared in many wordes what loue is able to do. Howbeit cause Dons and Priestes line idely, abandoning in all wantonnesse, and yett are restrained from holy marriage: what maruell is it if at this time also they faine and counterfeitt many visions, that they might thereby the easier enioy their loue? And here I wil not say it is to be feared, that there are many amongst them so wicked and villanous, as to exercise & practise magicall Artes, and such like, which are vtterly forbidden. Altho can then marvell hereafter, if it be sayd, they counterfeitt spirites, affirming they haue let mens this or that soule: for in what men soeuer these vices be, which we haue rehearsed, surely those dare boldly aduenture any thing. So kinde of men are more obnoxious to these kinde of things, than those which leade their life in Bohaeries, and Colledges: and therefore no man ought to maruell or thinke it a straunge thing, if we say that in times past many false visions haue bene practised, and may also at this day likewise happen. For y world, as all men lustily complaine, wageth worse and worse: yea are now more impudent, more bold, more couetous, and more wicked, than euer they were in times past.

Moreouer,

of yvalking Spirits. 47

Whereover, the Cleargie of Rome haue in many places this prerogative aboue others, that most men (especially such as are led by superstition) make much of them, worshipping them with great reuerence, no man so much as suspecteth them to apply their winderes to euill matters, to subtiltie, craft, and deceit: all men looke for other things at their hands. If therefore they addit themselves to euill deuises, they may easily deceiue men, except God miraculously reueale their wickednesse, and bring it to light, as we declared in a few examples rehearsed before.

And perchance for this cause also, Priests and Monkes could not bee so well blamed, for their so often deceiuing plaine meaning folkes with craft and subtiltie, in so much as some of their moste holy Fathers, I meane Popes of Rome, haue bin very cunning in magicall sciences, as their owne Historiographers affirme, and by meanes of those artes, haue aspired to the high top of Popedom. Beno (or rather Bruno, for so I iudge his name is) who was also a Cardinall, set forth the life of Pope Gregorie the tenth, in wryting, in the which hee sheweth the sayd Bishop to haue bene a pproude, arrogant, malicious and conetous Monke, and that hee was thoroughly saine in the blacke art of ppegromancie. Bartholomeus Platina (who bring a sworne seruant with the Pope, excusing their faults as much as he can) wryteth of Siluester the second, y he gaue himselfe to the diuel, and that by his meanes, his counsell & magical deuises, he attained y great office of papacie. Doe ye think, that it is a hard thing for him y is confederat with the enemy of mankind, to saue spirits & soules, or to squire a diuel, to make men beleue he were a soule, do you thinke such men abhorre to do such mischiefes: The Historiographers report that Bonifacius the 8. deueined his predecessor Celestinus, by a boyce sent through a cane reed, as though it had come from heauen, perswading him to giue ouer his office of Popethy, and to institute therein, one Bonifacius

Popes haue
sained visi-
ons.
Bruno.

Gregorius 7.

Bartholomeus
Platina.

Bonifacius.

a worthier man than he, except he would be thrust out of the kingdome of heauen. The poore simple Pope obeying this voyce, ordeined Bonifacius Pope in his steade, in the yeare of our Lord 1294. Who first bryngt in the yeare of Jubile. Of this Boniface, the common people would say, *He came in like a Fox, he raigned like a wolfe, and died like a Dog.* If the very vicar of Christ, who hath all knowledge as it were fast lockt in the Coffer of his brest, could be deceiued, lette no man marvel any more if simple credulous husbandmen and elsezens haue ben deceiued, and that it hath bin said to them: God spake this: This soule did aske helpe: and such like things, which are most false and vaine. If this man could counterfeite the voyce of God, could he not also faine the voyce of dead men?

Sometimes
Laye men be-
guile the
Priests.

Before I procede any further, this is also to be obserued, that pleasant conteited fellows, may oftentimes deceiue the priests, themselves. For when the priests did brag, that they could coniuere Spirits and deliuer mens soules, if may be that other being wrapped in threts, hauing vnderneath them line coales in an earthen pot, appeared vnto priests, who by and by were perswaded they saw faules which required their helpe to be deliuered. Erasmus in his Colloquio or talke which he intituled Exorcismus, vel spectrum, or a coniuration or vision, writeth howe one Polus maruellously deceiued a priest called Faustus. But there is no doubt but that priests being many times deceiued in iest by the lay men for pastimes sake, haue on the other side more often times beguiled them in earnest.

Men walking
by night.

I haue spoken hitherto of men being awake, and now I will adde a fewe words of such as sleepe. There be many which haue such a kinde of disease, that they walke in their sleepe: which thing we reade to haue bin true in one Theon a Stoicke, and in Pericles seruant, who in their sleepe climes by to the top of the heafe. I haue hearde of some which in their sleepe haue done that which being awake

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wake, they could not do by any meanes. If a man see such a one walking in the night, either apparrelled or naked, and after here him say he was at the same time in his bed, he will straight thinke, it was his soule that he sawe, the like will he do if he heare such a one at his owne house.

CHAP. XI.

That many naturall things are taken to be ghoasts.



There happen daily many things by the ordinary course of nature, which diuers men, especially they that are timorous and fearefull, suppose to be visions or spirits. As for example, when they heare the crying of rats, cats, weasels, martins, or any other beaste, or when they heare a horse beate his fete on the planks in the stable at midnight, by and by they sweat for feare, supposing some bugges to walke in the dead of the night. Somtimes a bittour, or hearne (which birds are seldome scene with vs in Germany) or some other straunge birds, make a noise in the aire: many soles straightwayes dreame, they haue heard I wotte not what. If a woym which fretteth wood, or that breedeth in trees, chaunce to gnawe a wall of waynescot, or other timber, many will iudge they heare one softly knocking vpon an anduill with a sledge: and sometimes they imagine they heare many hammers at one time. Simple folish men hearing these things, imagine, I know not how, that there be certaine elues or fayries of the earth, and tell many straunge and maruellous tales of them, which they haue heard of their grandmothers and mothers, how they haue appeared vnto those of the house, haue done seruice, haue rocked the cradle, and (which is a signe of good lucke) do continually tarry in the house. If such dwarfes or elues haue bene scene at any time, surely they were euill spirits. For we reade

Fayries of the earth.

50 The first part

that the Gentiles in time past, had their familiar or household gods, whome they worshipped with great deuotion, because (as they thought) they toke care of their house, and defended their family: and vnto these men, euil spirits did sometimes appeare, thereby to confirme them the more in their blinde superstition.

Olaus Magnus.

Olaus Magnus Archbishop of Upsalia, writeth in his history de Gentibus Septentrionalibus, that euery at this day also, there are spirits seene in these countries, which hauing the shape of men, do men seruice in the night, dressing their hoxe, and looking to their cattell. The winde in the night, ouerthroweth some thing, or shaketh a casement or lid of the window: many by and by thinke they see a spirite, and can very hardly be brought from that vaine opinion.

Echo.

This thing is also according to nature, that when a man either crieth or speaketh in the woods, valleys, or other hollow places, Echo wil resound the later word or syllable, so plainly many times, that a man would verily thinke some liuing bodie made him answer againe. Many would be afrayde hereof at all times, but especially in the night season, except he knew very well it were a naturall thing.

Cardanus.

Cardanus in his booke de Subtilitate lib. 18. rehearseth a maruellous historie of one Comensis, who very late in the night, comming to a riuers side, not knowing where he might passe ouer, called out aloud for some bodie to shew him the forde, and when the Echo made him answer, hee supposing it to be a man, asked him if he might passe ouer here: to whom the Echo answered again in y Italian tongue, Here, here. But in y place was a whirlpole, and a great roaring of the water: Therfore y man doubting, asked once or twice againe, whether the riuer might be past ouer in the same place: to which the Echo answered stil that it might. In the end, when he had escaped y passage without danger, he told his friends, how by the perswasion of the diuel, he had almost throwne himself headlong into the riuer, and brow-

ned

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ned himself. In the same place, he saith, that the great Wall at Ticinium in *Italy*, doth render sundry and manifold voyces, if one speake in it, and that the voyces as it were die and make an end much lyke a mans voyce, when he lyeth a dying, in so much that a man can scant be perswaded it is the noyse of Echo.

There are certain things which shine only in the night, as some pprecious stones do, the eyes of certaine beastes, a Gloworme, or Globard, as also some kinde of rotten wood, wherewith many times children so terrifie their play-fel-
Things shyn-
ing by night.

lowes, that they imagine with themselves, to see euil spi-
Hector Boe-
thius.

rites, or men all burning with fire. Hector Boethius writeth, that a certain King of Scots caused some of his men to be disguised in garments with bright shining scales, ha-
Burning lights

ving in their hands rotten wood instead of staves, and so to appeare to his nobilitie and Lords in the night, exhorting them to fight courageously with their enemies, and promi-
Exhalations.

sing them to obtaine victorie. Whereby the noble men sup-
of

posing they had seene angels, behaued themselves valiant-
of

ly, and atchieued the victorie.

Many times candles & small fires appeare in the night,

and seeme to runne by and downe. And as the pong men in

Heluetia, who with their firebrands which they light, at the

bonfires in *Shroftide*, sometime gather themselves toge-

ther, and then scatter abroad, and againe, meeting together,

march in a long ranke: euen so do those fires sometime

seeme to come together, and by and by to be seuered & runne

abroad, and at the last to vanishe cleane away. Sometime

these fires goe alone in the night season, and put such as see

them, as they travell by night, in great feare. But these

things, and many such lyke haue their naturall causes:

and yet I will not deny, but that many times Diuels de-

lude men in this maner.

Natural Philosophers write, that thicke exhalations

arise out of the earth, and are kindled.

¶ Of

¶ Of

of sulphur and bymestone, if the aire enter vnto it, as it lyeth in the holes and veines of the earth, will kinde on fier, and strue to get out. Sometimes fire bursteth out of the earth, as high as a tall treē, and is suddenly put out againe. Which thing is to be thought to procede of fierie matter, seeking a vent to gush out. Wee reade of the mount *Aetna* in *Cicilie*, that in times past it burnt continually, day and night, casting forth flames of fire, fiery stones and ashes in great abundance. The lyke is read also at *Vesunius* a hill in *Campaine*, about a Germane mile from *Naples*. The same hill in the time of *Titus* the Emperour, as *S. Hierom* reporteth, cast forth of it so much fire, that it burnt the country, and cities, and people rounde about it, and filled the fieldes adioyning full of cinders and ashes. These two hilles, even in our dayes boyling with great heate, haue very much indamaged the people inhabiting thereabout. In *Island*, as *Olaus Magnus* witnesseth, are found fiers which breake out of the earth. And as whole hilles and mountaines may burne, even so may a litle fire be kindled in the earth, and yet wander very large. They which travelling by the way, or by some other meanes chauce to see these things, and know not the naturall causes of them, imagin by reason of feare, that they haue scene men burning like fire, or some other straunge thing, which they haue heard other men talke of. And by means of their great feare, oftentimes they fall into great dangerous diseases.

Glasses.

The arte perspective doth also worke this wonderfull feate, that diuers and sundrie shapes will appeare in glasses, made and sette together after a certeine artificiall sort: sometimes they will seeme to goe out of the dopes, and resemble men of our familiar acquaintance. Many things in very ded are naturall, although we cannot finde any naturall reason for them.

And yet by the way, they shewe themselves to solitarie,
which

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which labour to bying all things to natural causes. Here I will say nothing of those men, which can beare plaine and rude people in hande, that they, or some other of their acquaintance, haue seene strange things, which they earnestly anouch to be true, when as indede there was no suche thing. How often I pray you, do we heare things affirmed as true, which after ward proue most false: as that one was caried away bodie and soule, that an other was put to death, and an infinit number of such like reports.

CHAP. XII.

A prooffe out of the Gentiles histories, that Spirites and Ghosts do oftentimes appeare.

Albeit many melancholicke, madde, fearefull, and weake sented men, do oftentimes imagine many things which in very deed are not, and are likewise deceiued, sometime by men, or by brute beafts: and moreover mistake things which procede of naturall causes, to be bugges and spiritres, as I haue hitherto declared by many examples, yet it is most certaine and sure, that all those things which appeare vnto men are not alwayes naturall things, nor alwayes vaine terrozs to as fray men: but that spiritres do often appeare, and many strange and maruellous things do sundry times chance. For many such things of this sort, are to be red in diuers graue and auncient Historiographers: and many men of no small credite, haue affirmed, that they haue seene spiritres both in the day and in the night also. And here I will orderly declare a fewe histories out of diuers allowed authors, touching spiritres which haue appeared and shewed themselves.

Suetonius Tranquillus writeth, that when Iulius Caesar Titon appeared marching out of Fraunce into Italie with his army, and comming to the riuer *Rubico*, which diuideth Italie from

red to Iulius Caesar.

the hether *France*, staying there a while, and reuoluing with himselfe howe great an enterprize hee had taken in hand, as he was wauiering in mind whether he shuld passe the water or not, suddenly there appeared a man of excellent stature and shape sitting hard by, pyeping on a reede, (Melancthon in his *Whisickes* calleth him Triton) vnto whom when not only shepheards, but also very many souldiers from the campe, and amongst them diuers trumpetters had flocked to heare him, he suddenly snatched a trumpet from one of them, and leaped to the riuer, and with a lustie bzeath blowing by the alarum, went to the farther side. When sayd Caesar, good lucke mates, let vs goe whither the gods warnings leade vs, and whither our enemies iniquitie calleth vs: The dice are throwne. And so he transported ouer.

Theseus scene
in the battaile
of Maratho.

Plutarke writeth in *Theseus* life, that many which were in the battaile of Marathonia, against the Medians, did affirme, that they saue the soule of Theseus armed, (who long time before died of a fall) before the haungard of the Grecians, running and setting on the barbarous Medians. For which cause the Athenians afterward were mooued to honoz him as a demigod.

Pausanias writeth in *Atticis*, That in the field of Maratho, 400. yeares after the battaile there foughten, there was heard the neying of Horses, and the encountring of souldiers, as it were fighting euery night: And that they which of purpose came to heare these things, could heare nothing, but those that by chaunce came that way, heard it very sensibly.

The same Plutarke writeth in the life of Cimon, that when the citizens of Cherouesus, had by faire words called home their captaine Damon, (who be fore for diuers murders departed the citie) afterwards they cruelly slew him in a Hotehouse, as he was bathing himselfe, and from that time forth, there were many strange sightes seene in the

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the same place, & many times also most gréuous groanings were there heard, insomuch that they were euer after constrained to stop by the hostehouse doores.

Also in y^e life of Dion, he reporteth that the saide Dion being a stout & a couragious man without any feare, saue notwithstanding a great and maruellous horrible sight. For when he chanced to sit alone in the entry of his house in the euening (those are Plutarks owne words, as Xiliander interpretefeth them) musing & discourfing many things with himselfe, being sodeinly moued with a great noyse, he arose and looked backe to the other side of the gallerie, and there he espied a monstrous great woman, who in apparell and countenance nothing differing from a Tragi, call furte, swept the house with a byrme. With the which sight being amazed & terribly afraide, he called his friends and acquainted vnto him, and declaring vnto them what he had sene, desired thē to remaine with him al that night: for being as it were stricken dead with feare, he doubted least it would appeare vnto him againe, if he were alone, which indéede neuer hapned after. But a fewe daies after, his sonne threwe himselfe headlong from the top of the house, and died, and he himselfe being stabbed through the bodie, ended his miserable life.

The same autho^r writeth in the life of Decius Brutus, how when Brutus was determined to transpote his army out of Asia into Europe, being in his tent about midnight, the candle burning dimly, and all the host quiet and silent, as he was musing and reuoluing with himselfe, he seemed that he hearde one entring the Tente into him, and looking backe vnto the doore, he saue a terrible and monstrous shape of a bodie, which farre exceeded the common stature of men, standing faste by him without any words, wherewith he was soze afraid: and yet he ventured to aske it this question. What art thou (saieyth hee) either a God, or a man? and why comest thou vnto

unto me? Whereto the image answered: I am (quoth he) Brutus, thy euill ghast, at Philippos thou shalt see mee. Then saith Brutus, being nothing amazed: I will see thee. When the sight was vanished, he called his seruants, who tolde him, that they neither sawe any such thing, neither heard any voyce at all. All that night Brutus could not sleepe one winke. In the morning very early he goeth vnto Cassius and sheweth him his straunge vision. Cassius who despised all such things (for he was an Epicure) ascribed the whole matter to naturall causes. For his disputation hereof, is yet extant in Plutarke. Afterward Brutus (being vanquished by Augustus, and Anthony, in the field of Philippi) slew himselfe because he would not bee deliuered into the hands of his enemies.

Caius Cassius
sawe Iulius
Caesar.

Valerius Maximus, in his first booke and first chap. writeth, that Caius Cassius sawe Iulius Caesar in the battaile of Philippi, (in a shape of greater maiesty, than any man hath) setting spurs to his horse, and running on him with a terrible threating countenance, which when Cassius sawe, he turned his backe to the enemy, and fled, and shortly after murdered himselfe.

Drusus sawe a
woman excel-
ling all mor-
tall creatures
in maiestie.

Dio Cassius Nicæsus, in his Roman historie from the beginning of his 55. booke writeth of Drusus, who by spoiling Germany far and nere on euery side, came euen to the riuer Albis, where when he could not get ouer, erecting monuments of victorie, parted back againe: For he there sawe a woman, exceeding the state of mortall creatures, which met him, and sayd vnto him: Drusus, which canst finde no end of thy greedie desire, whither goest thou? It is not lawfull for thee to see al these things: but rather get thee hence, for the ende both of thy life and worthe daies is now at hand. When Drusus heard these things, he sodeinly chaunged his course, and being on his iourney, before he came to the riuer of Rein, he sickned and dyed. Other like foretokens the same author reporteth to haue hapned before his death,

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death, all the which notwithstanding, he nothing regarded. For two yong men appeared on horsebacke vpon the rampiers, and the striking of women was also heard, with many other such like. &c.

Plinius secundus citizen of Nouocomensis, hath an Epistle of Spirits appearings, wyritten vnto his friend Sura in the vii. booke of his Epistles, which we haue thought good to set doovne whole in this place: Leisure (saith he) graunteth me libertie to learne, and giueth thee leaue to teache. Therfore I am very desirous to knowe whether thou thinke fantasies are any thing, and whether they haue any proper figure of their owne, and be some kinde of diuine power, or else whether they take vpon them some vaine & variable shape, according to the feare which we haue of them? That I should so belæue, I am especially moued thereto by that which I heare saie happened to Curtius Rufus, who was as then, companion to the Proconsul of *Africa*. bothe wyse, and also of small reputation. And as he walked one day in a Gallerie towardes the euening their meeteth with him the shape of a woman, moze great & beautifull, than any liuing creature. Whereat he being amazed, she telleth him that she is *Africa*, and is come vnto him to forgettell him of good happe to followe: First that he should go to Rome, and there take on him the state of great honoure, and afterwarde, that he should returne into the same prouince with full and high authoritie, and there end his daies. Which things came all to passe. And mozeouer, the same figure (as it is saide) mette with him againe on the shoze side, as he entred out of the ship, and came towardes *Carthage* to take his charge and regiment in hande. Afterwarde falling sick, when no man dispayred of his healthe, coniecturing things to come by those that had passed, and comparing aduersitie with his former prosperitie, he utterly cast away all hope of recoverye. Is not this also moze terrible, and no lesse mar-

Plinius secundus writing of spirits.

uellous, whiche I will now repeate as I haue heard it tolde?

The spirit of
Athen.

There was in *Athens* a goodly and a very large house, but euill reported, and counted as an infortunate and vnluckie house. For about midnight, there was heard the noyse of iron, and if one marked it well, the rattling of chaines, as it were a farre off at the first, and so, néerer and néerer: shortly there appeared an image or shape, as it were an olde man, leane and loathsome to beholde, with a long beard and staring haire; on his legges he had fetters; and in his hands carried chaines which he alwaies rattled together. By meanes whereof, those that inhabited the house, by reason of their feare, watched many heauie and pittifull nights: after their watching folowed sicknesse, and sone after, as feare increased, ensued death. For in the day time also, albeit the image were departed, yet the remembrances thereof, was euer present before their eyes: so that their feare was longer than they had cause to feare. Upon this the house stood desert and solitarie, wholly lefte unto the monster whiche haunted it: yet was it proclaimed to be solde, if happily any man whiche was ignorant of this great mischiese, would either buy it or hire it. *Athenodorus* chanced to come to *Athens*, and there readeth the writing on the doze: And when he had learned the price, because he suspected the good cheapenesse thereof, enquiring further, understode the whole matter; and notwithstanding any thing that he heard, he hired the house, so much the rather. When it waxed night, he commaunded his seruantes to make his bedde in the vpper part of the house: he taketh his writing tables, his writing booke and a candle, and sendeth all his seruants into the inner part of the house. He himselfe setteth his minde, his eyes and hand to write, least his mind being vnoccupied, should imagine it heard straunge figures, and should breed vaine feare. In the beginning of the night, there was silence as

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is in all other places, but not long after the iron began to ring, and the chaines to moue: but yet he would not looke vp, nor let cease his writing, but hardened his hart, and stopped his eares. When the noyse increaseth & draweth neare, and seemeth sometimes to be without the porch, sometimes within. When he looketh back, and seeth and acknowledgeth the shape whereof he had heard before: the image stood still and beckned with his finger as though he had called him, the philosopher on the other side signifieth with his hand, that he should stay a while, and falleth againe to his writing. The image shaketh his chaines ouer his head, as he saue writing. He looketh about againe, and seeth him beckoning, as he did before. And so rising vp without delay, taketh the candle in his hand and followeth: the image goeth before with a softly pace, as though he were heavily laden with chaines: After he had turned aside into the court of the house, suddenly vanishing away, leaueth his walking mate alone. He being forsaken, laieth hearbes and leaues gathered together vpon the place. The next day he goeth to the rulers of the citie, and willeth them to commaund the place to bee digged vp, whiche done, they finde bones wrapped and tyed in chaynes: which the bodie being putrified and consumed with long lying in the earth, had left lying in bondes: those bones being gathered together, were buried solemnely: The house, after they were orderly laide in the ground, was euer after cleare of all such ghostes.

In these things I must beleue other mens reports, but that which followeth, I can boldly affirme on mine owne knowledge.

I haue one with mee, sometime my bondseruant, but now enfranchized and set at libertie, a man not vnderly vnlearned: with him my yonger brother lay together in one bed. He in his owne imagination seemed that he saw a certaine personage sitting vpon the bedde where he late,

putting knives vnto his head, and therewith polling off his haire. When it was day light, the haire was found on the ground, he being in very deed noſted about the crowne of his head. Shortly after the like happened vnto him, which made all men beleue the firſt was true. The boy amongſt a great many of his fellowes chaunced to ſleepe in the ſchole, and being in ſleepe, there came certaine in at the windowes (as he ſayd) cloathed in white garments, and ſhoze of his haire as he laie, and ſo departed againe as they came. This polling, and alſo his haire ſcattered abroad, were founde when it was day. No notable matter enſued hereof, except it were, perchaunce, that I was not accuſed of treaſon, as I ſhould haue bene, if Domitianus, who died about this time, had liued longer. For there was a libell found in his coſſers, giuen vnto him againſt me, witten by maſter Carus. By which it may well be coniectured, that in ſo much as thoſe which are accuſed, dooſe to let their haire growe very long, the cutting of my friends haire, was a ſure ſigne of eſcaping the great daunger, which then hung ouer my head. Wherefore I hartily require you to ſtraine your learning. The matter is woorthie, wherein ye may be long and deepe conſideration; and I ſurely am vnwoorthie to whom ye ſhuld open your knowledge. You may therfore (if it pleaſe you) diſpute the matter on both ſides, as ye are accuſtomed, but yet I pray you handle it more throughly on the one ſide, leaſt ye ſende me a way wauering and hanging in doubt, whereas the cauſe of my ſeking counſel, is to the ende I might be quite out of doubt. Fare ye well.

What anſwere maſter Sura, (who as it appeareth, was well learned) made vnto maſter Pliny I do not finde. But to ſay the truth, what ſound anſwere could he, being a Gentle make herein. The like hiſtory is to be read in the collections of Iohn Manlius common places, who (as Philip Melancthon repoſteth) doth write, that Theodorus Gaza had

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had a lordship or manour place in *Campania*, given him by Nicholas Pope of *Rome*. In the manour, when by chaunce, one of his farmers had digged vp a coffin with dead mens bones in it, there sodeinly appeared a spirit vnto him, commaunding him to bury the coffin againe, or else his sonne should shortly after die. Which when the farmer refused to do, shortly after his sonne was found slaine in the night. A fewe dayes after, the Spirit appeared againe vnto the husbandman, menacing and threating him, that in case he did not bury the aforesaid bones, he would kill his other sonne also. The man taking warning by his losse, and seeing his other sonne fallen sicke, goeth vnto maister Theodoros and sheweth him all the matter. He vnderstanding it, goeth with him to the manour, and there in the same place where the farmer had before digged vp the coffin, casting a new graue, they bury the coffin with the bones. As soone as the bones were laide in the graue, the husbandmans sonne immediatly recovered his health.

Dion writeth, that the Emperour Traianus was ledde out of the house, where he had taken vp his Anne, in the time of an earthquake, into a more safer place.

Iulius Capitolinus, which setteth out a fewe lines of the Romane Emperours, repositeth, that Pertinax for the space of thre dayes before he was slaine by a thrust, sawe a certaine shadow in one of his fishponds, which with a sword ready to slaine threatened to slaine him; and thereby much disquieted him.

Flavius Vopiscus writeth, that whereas Tacitus fathers graue opened it selfe, the fides thereof falling downe of the ir owne accord, and that his mothers soule appeared both to him and Florianus day and night, as if she had bene liuing, it was a most sure and infallible signe, that he should die shortly after.

Ammianus Marcellinus, writing of the signes or prognostications of Constantius death, saith that he was troubled

and terrified in the night season with shapes and figures.

The same Authoꝝ affirmeth in his 25. booke, that a little before Iulianus died, as he satte writing in the tents, following the example of Iulius Caesar, he sawe the image of the publicke Genius, or god of the place (which was wont to be painted with Amaltheas hozne in his hand) departing from him, more deformed and ill favoured, than when it began to mount vp to the narrow top, of the tent.

Lucan.

Lucanus as well an excellent Historiographer, as also a most learned Poet, reckneth by many foze warnings, in his first booke of the battaile of Pharsalia, which chanced before the great conflict between Iulius Caesar, and great Pompeius: and amongst other things, he writeth thus.

*The trumpets blem, and looke euen as the battaile toynd apace,
So did the night with silent shaddes increase, her darkis face.*

And then the ghosts of Sylla fierce, were plainly seene in field,

Thereby declaring euil signes, of blood that should be spild,

And by the flood of Anien, the husband did spie

Great Marius, out of broken grane his head aduancing bie.

CHAP. XIII.

A prooffe out of the histories of the auncient Church, and of the writings of holie Fathers, that there are walking Spirits.

Seromenus.

If we reade ouer the Ecclesiasticall histories, we shall finde many of these exmples. Sozomenus writeth in his Ecclesiasticall historie, the first booke and 28. chapter, of one Apelles, a black Smyth by occupation (whose name was at that time very famous throughout Egypt, for the gift of working miracles, wherewith he was indowd) who as he was one night hard at his work, had appearing vnto him, a vision of a Diuel in the likenesse and attire of a very beautifull womā, mouing & insinuing him to the vice of lechery. But he sodenly catching y iron which he wrought on, glowing hot

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out of the fire, thrust it in *h* diuels face, and scorched his visage, wherat he fretting & crying out, in al hast fled away.

Like wise in his 7. booke and 23. chap. writing of the sedition raised at *Antiocke*, for the immoderat action and tribute which *Theodosius* layd on the citie in the time of warres, whereby the people being offended, ouerthrew the images of the Emperour and his wife, dragging them in ropes about the citie, and reporting all kinde of villany and despite against them, thus he saith. But in the night before, as soone as the rebellion began, immediatly at the breake of the day, it is certainly reported there was a straunge sight scene, of a woman having a huge stature and most horrible looke, running vp and downe the citie through the streetes aloft in the aire, whiking & beating the aire with a whip, rendring a fearefull sound. That as men are wont to prouoke wilde beasts to anger, which serue for publike spectacles: euen so it seemed, some euil angell by the craft of the diuell stirred by that commotion amongst the people.

Theodorus Lector, in his first booke of *Collataries*, out of the Ecclesiasticall historie writeth, that as *Gennadius* Patriarch of *Constantinople*, came downe to the high altar to make prayers and orizons, there appeared vnto him a certaine vision or spirit in a most horrible shape and figure, which so soone as he had sharply rebuked, straightwaies he heard a voice crying out aloud, y^e so lōg as he liued he would giue place & cease, but when he was once dead, he would surely ransack and spoyle the Church. Which when *h* good father heard, he earnestly prayed for *h* preservation of the church, & soone after departed this life. There are many things to be read in *Gregori^{us}* *Nicephor^{us}*, who setteth forth *Nicephorus* Ecclesiasticall matters at large, & *Abdias* in the liues of the Apostles, concerning visions, dreames, miracles of saints, and also appearings of spirits. For wise men iudge, they were more diligent & ready in describing such things, than in other matters, which might haue bin to greater purpose
and.

64 The first part

and much more profitable for the readers to vnderstand.

He that readeth ouer the Histories, which in times past haue bene written; (and that especially by Ponkes) shall méete with an innumerable company of these sorts: Yet by the way I must needs say this, that verie many things haue bin written by them, which the Readers may iustly suspect, and stand in great doubt of.

Ludonicus Vives, Beatus Rhenanus, and many other learned men of our time, in describing other things, doe finde great fault with the Chronicles written by Ponkes, for that they were gathered together by vnlearned dolts without any iudgement. But let euery man esteeme of them as he list. For albeit there are diuers things in them very foolish and ridiculous, yet it may be well thought that many things were so in very deed, as they haue committed them to writing.

A man shall méete with many places concerning visions and appearings of spirits, euen in the old fathers also. **S. Ambrose** in his 90. Sermon, writeth of a noble Virgin named Agnes, who was crowned with martirdome for the professiō of christian religion. And as her parents watched one night by her graue, they saw about midnight, a goodly company of Virgins cloathed in golden bayles, amongst whome also was their daughter, arraided like vnto the rest: who willing the other Virgins to staie awhile, turning herselfe towards her parents, willed them in any case, not to betwaile her as if she were dead, but rather to reioyce with her, for that she had obtained of God eternal life. Which as soon as she had spoken, she immediatly vanisht out of sight.

S. Augustin declareth in his booke, De cura pro mortuis agenda, that when the Citie of *Nola* was besieged by the Barbariens, the citizens saw **Felix** the martyr plainly appearing vnto them. Touching **S. Gregorie**, who in his Dialogues writeth many such things, we will entreate hereafter when his turne commeth.

Ambrose.

Augustine.

**Felix appeared at Nola.
Gregorie.**

De

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Ye shall read of many such like, in the liues of the auncient Fathers, which al are not to be reiected as vain & fabulous, for some part of them written by graue and learned men, whereof letting the rest passe for vzeuttie sake, I will rehearse one thozt hystorie.

It is to be scene in the life of Ioannes Chrysostom, that Basiliscus Bishop of Comane (who suffered as a Martir with Lucianus the priest at Antioch, vnder Maximianus the Emperour) appeared vnto Saint Chrysostome, when hee was in exile, and sayd vnto him: Brother Iohn, be of good comfort, for to morrow we shall be together. But first he appeared to the priest of that Church, and sayd vnto him: prepare a place for our deare brother Iohn, who will shortly come hither. Which things the euent proued after wards to be true.

Basiliscus appeared to Chrysostome.

CHAP. XIII.

That in the Bookes set foorth by Monkes, are many ridiculous and vaine apparitions.



I made mention a litle before, of Chronicles written by Monkes. Now as touching their legendes of Saintes (as they terme their storehouses of examples, and liues of auncient Fathers, in the which are many apparitions of diuels & spirits,) verily there is no cause at all why we should ascribe much vnto them, for the most part of such stufte as is set forth in them, haue no shewe nor likelihood of truth: perchaunce their minde was to bring men to great feare and Religion by those their counterfeited and imagined hystories. But concerning these, this place now serueth not to intrcate.

The like may be sayd, of many superstitious Popish writers, who following these mens steppes, haue written many

many vpon other mens credit and reports, which least any man thinke I wyte, being moued with enuie or hatred of the persons, I will shewe you one onely historie or fable amongst so many, that you may thereby haue as it were a taste of that which I sayd even now.

S. Seuerine.
Bishop of
Coln.

Petrus Damanus, who first was a Monke after the order of S. Benedict, and after ward Bishop of *Hosia*, a man of great estimation among Papists, as well for the opinion they had of his learning, as for the shewe of his vpright living, telleth a storie of a certaine Monke of *Coln*, who on a time passing ouer a Riuer on horsebacke, espied Saint Seuerinus sometime Bishop of *Coln* on the Riuer, who not long before was departed this life, and being buried at that time, was much renowned for doing sundrie miracles. The Bishop catcheth holde on the Monkes bytyle, and would not let him passe any further: wheres with the Monke was soze afraide, and diligently enquired of him, why he being so notable a man, was there withholden in that place. The Bishop then required him to lende him his hand, that hee might vnderstand by feeling how it was with him, which when he had done, and that the Bishoppe had dipped the Monkes hande dowayne into the water, sodeinly in one moment all the flesh of his hand, by reason of the extreame heate, was scalded off, so that the bones only remained al bare. Vnto whom then the Monke, sith (quoth hee) thou art so famous a man in the Church, how commeth it to passe that thou art so grieuously tormented? The Bishop aunswered: only sayd hee for this cause, for that I haue not sayd ouer my Canonically houres in due time distinctly as I should haue done: for I was in the Emperours Court busied and occupied with matters of his priue Counsell, in the morning huddling vp all my prayers at once, all the rest of the day I was troubled with other busynesse: and for that cause do I now suffer this punishment of miserable heat. But let vs both
together.

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together call vnto Almighty God, that it may please him to reſtoze thy hand againe, which came preſently to paſſe aſſoone as they had thus ſaide. And then ſpake he to the Monk ſaying: Go my ſonne and deſire the brethren of our Church, as alſo al other of the Clergie there, to poure out their prayers for mee, to giue almes to the poore and needy, and to perſeuerz inceſſantly in offering vp continuall ſacrifice for me, for ſo ſoone as theſe things ſhalbe fulfilled, I ſhal be deliuered out of theſe my torments, and ſhal be ioyfully translated to the fellowſhip of thoſe bleſſed Citizens of heauen, which do earneſtly deſire my company. Out of this hiſtorie, this argument or reaſon they make: If that good and godly Biſhop, who being overcharged with affaires of the Emperour leading to publike wealth, could not diſpatch his taſke of prayers in due time, and therefore is ſo miſerably bered and tormented, what puniſhment may they looke for, which hauing no neceſſarie buſineſſe, ſay ouer the Canonickall houres very coldly, or elſe leaue them cleane vnſayd, that they may the better followe their owne luſtes and vaine deſires: And here note by the way, they make no mention at all of omitting thoſe things which God hath expreſſly commanded be. But in caſe the Popiſh Biſhoppes do verily beleue this ſtoory to be true, let them thinke with themſelues, howe they can be able to excuſe themſelues befoze the iudgement ſeate of Almighty God, for that they are content to be created Biſhops of thoſe Churches, whereof notwithstanding they haue no care or regarde, but either wholly intangle themſelues with worldly matters, or if they do deale in matters of the Church, their whole ſtudy is directed to this end, to ſtop the ſincere preaching of Gods word, and to tread thoſe vnder ſoote, whoſe mindes are occupied day and night, to the aduancing and ſetting forth of Gods glory. Of this ſtampe and ſort, are moſt of thoſe thinges wherewith the Monkes inferred and fluſted their booke.

CHAP. XV.

A prooffe by other fufficient writers, that Spirites doo
sometime appeare.

Alexander ab
Alexandro,



As touching other notable wzriters, they
also make mention of spirites which do
oftentimes appear. Alexander ab Alex-
andro, an excellent Lawyer, boz'n at Na-
ples, in his secōd booke *Gemalium dierum*,
and ninth chapter, writeth that a certain
familiar friend of his, of good credite, did
celebrate y^e funeral of one of his acquaint-
tance, and as he returned towarde Rome, he entred into an
Inne fast by the way, because it was night, and there laide
himselfe downe to rest. As he laie there alone broad awake,
sodeinly the image of his friend lately deceased, came be-
fore him maruellous pale and leane, euen as he was when
he satwe him last on his death bedde, whome when he be-
held, being almost besides himselfe with feare, he deman-
ded of him who he was: But the ghoss making no answer,
but slipping off his cloathes laide him downe in the same
bedde, and dzeu neare, as if he would haue embraced him.
The other gaue him place, and keeping him off from him,
by chance touched his foote, which seemed so extrēmy cold,
as no Ice in the world might be compared vnto it. Where-
at the other looking very lowzingly vpon him, toke vp his
clothes againe, and rose out of the bed, and was neuer af-
ter towarde scene. He reporteth other hystozies in the same
place, which hapned in his time. He liued aboue foure score
yeares ago, or neare that time.

Baptista.

Baptista Fulgosus, Duke of *Genoa*, in his booke of woꝝ-
thy sayings and doings of Emperors, Princes, Dukes, &c.
(which he wꝛote being in exile to auoyd idleness: Ton-
ching straunge and monstrous things) writeth that in
the

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the Court of Mattheus, surnamed the great Shiriffe of the Citie, in the euening after Sunne sette, there was sene a man farre exceeding common stature, sitting on a horse in complete armour: who when he had bin there sene of many, by the space of an houre, in the end vanished away, to the greate terrour of those that beheld him. About thre daies after in like maner, two men on horsebacke of the same stature, were sene in the same place, about thre houres within night, fighting together along season, and in the ende vanished away as the other diide before. Not long after, Henry the senenth Emperoꝝ, departed this life, to the vtter vndoing of all the Shiriffes.

Immediately after this Hystorie, he putteth an other moze worthie memorie than the foremost. Lodouicus farther to Alodisius, ruler of *Immola*, not long after he died, appeared vnto a Secretarie, whom Louodicus had sente to *Ferraria*, as he was on his iourney, riding on a horse with a Hauke on his fist, as he was wonte when he liued, and willed the Secretarie (albeit wonderfully afraid) to bid his Sonne the next day to repaire vnto the same place, for he had matter of greate importance to declare vnto him. Which when Lodouicus heard, partly because he could not beleue it, partly for that he doubted some body laye in waight for him, he sent an other to answer in his roome. With whome the same soule meeting as it did before, lamented very much that his Sonne was not come thither, for if he had so done, he saide, he would haue opened many other things vnto him. But as then he willed the messenger to tell him, that twentie two yeares, one month and one day being passed, he should lose the rule and government whiche he holwe possessed. As sone as the time foreshewed by the ghost was expired, albeit he were very circumspect and careful, yet the same night, the soulidours of Philip Duke of *Millen*, with whom he was in league & therfore stood in no feare of him) came ouer the
A. 3. ditches

ditches hard frozen with Ice vnto the walles, and raising by ladders, toke both Citie and Prince together.

Melancthon
Aunt.

Phillip Melancthon, writeth in his booke *De anima*, that he himsele hath seene some Spirits, and y he hath knowne many men of good credit, which haue auouched not only to to haue seene ghostes themselues, but also that they haue talked a great while with them. In his booke which he intituleth *Examen Theologicum*, he rehearseth this historie. Which was, that he had an aunt, who as she sat very beaully by the fire, after her husband was dead, two men came into her house, whereof the one being very like, said he was her husband deceased, the other being verie tall, had the shape of a Franciscan Friar. This that seemed to be the husband, came neare the chimney saluting his beaury wife, bidding her not to be afraide, for (as he said) he came to commaund her certaine thyngs: then he bid the long Honke to go aside a while into the stoue hard by. And there beginning his talke, after many wordes, at the last he earnestly beseecheth, and most hartily desireth her, to hire a Priest to say Masse for his soule, and so being readie to depart, he bidde her giue him her right hand: which thing (she being fore afraide) abhorring to do, after he had faithfully promised she should haue no harme, she giueth her hand, which albeit indeed it had no hurt, yet did it seeme to be so scorched, that euer after it remained blacke. This being done, he calleth forth the Franciscan, and hastily going forth together, they vanish away. Ioannes Manlius, in his collectanies of Common places, writeth concerning other spirites which he and other men also did see, the first tome in the Chapter *De malis spiritibus & ipsorum operibus*, and also in the Chapter *De satisfactioe*.

Ludouicus
Viues.

Ludouicius Viues, saith in his first booke *De veritate fides*, that in the new world lately found out, there is nothing more common, than not only in the night time, but also at none in the midday, to see spirits apparantly, in the Cities

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and helde, which speake, commaund, forbid, assault men, feare and strike them. The very same do other report which describe those nauigations of the great Ocean.

Hieronimus Cardanus of *Millen*, excellently scene in Hieronimus Cardanus.
Philosophie & Phisicke, remembzeth a great many of these apparitions, in his booke *De subtilitate, & varietate rerum*: which who so listeth to reade, I referre him to his booke, for I am desirous to be bzeefe.

Olaus Magnus, Archbishop of *Vpsalia* in *Sueneland*, de Olaus.
clareth in his history *De Gentibus Septentrionalibus*, the second booke and third chap. that spirits appeare in *Iseland*, in the shape & likenesse of such, as men are acquainted withal: whom the inhabitants take by the hand in stead of their acquaintance, befoze they haue heard any word of those their acquaintance death, whose similitude and likenesse they take on them, neither do they vnderstand that they are deceiued, befoze they shrink and vanish away. These things haue I brought together both out of the olde and also new writers, that it might plainly appeare; that spirities do oftentimes walke and shewe themselves vnto men.

CHAP. XVI.

Daily experience teach vs, that spirits do appeare to men.

T All the premisses befoze handled, this also is to be added, which no man can deny, but that many honest and credible persons of both kindes, as weil men as women, of whome some are liuing, and some already departed, which haue and do affirme, that they haue sometimes in the day, and sometimes in the night scene and heard spirits. Some man walketh alone in his house, and behold a spirit appeareth in his sight, yea and sometimes the dogs also perceiue them, and fall down at their masters feet, and wil by no means depart fro them, for they are sore afraid themselves to. Some man goeth to bed, and laieth him downe to rest, and

and by and by there is some thing pinching him, or pulling off the clothes : sometimes it sitteth on him, or lieth downe in the bed with him : and many times it walketh by and downe in the Chamber. There haue bene many times men seene, walking on foote, or riding on horseback, being of a fierie shape, knowne vnto diuers men, & such as died not long befoze. And it hath come to passe likewise, that some eyther flaine in the warres, or otherwise deade naturally, haue called vnto their acquaintance being aliue, and haue bene knowne by their voice.

Spirites requiring helpe.

Many times in the night season, there haue bene certaine spirites heard softly going, or spitting, or groning, who being asked what they were, haue made aunswere that they were the soules of this or that man, and that they now endure extream tormentes. If by chaunce any man did aske of them, by what meanes they might be deliuered out of those toztures, they haue aunswered, that in case a certaine number of Masses were song for them, or Pilgrimages bowed to some Saintes, or some other such like deedes done for their sake, that then surely they shoulde be deliuered. Afterwardes appearing in greate light and glozie, they haue said that they were deliuered, and haue therefore rendzed greate thanks to their good benefactours, and haue in like manner promised, that they will make intercession to God and our Ladye for them. And hereby it may be well proued, that they were not alwayes Priestes, or other bolde and wicked men, which haue fayned themselues to be soules of men deceased, as I haue befoze saide : in so much that euen in those monnes chambers when they haue bene shut, there haue appeared such things, when they haue with a candle diligently searched befoze, whither any thing haue lurked in some cozner or no. Many be at this day to search and lifte euery cozner of the house befoze they go to bed, that they may sleepe moze soundly: yet neuer thelesse, they

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heare some shrieking out, and making a lame table noise, &c. It hath many times chanced, that those of the house haue verily thought, that some body hath ouerthrowne the pots, platters, tables and trenchers, and tumbled them downe the staires: but after it waied day, they haue founde all things orderly set in their places againe.

It is reported, that some spirits hatie throwne the doze off from the hooks, and haue troubled and set all things in the house out of order, neuer setting them in their due place againe, and that they haue maruellously distressed men with rumbling and making a great noyse.

Sometimes there is heard a great noyse in Abbeys, and in other solitarie places, as if it were Coppers hopping and stopping vp wine vessels, or some other handicraftes men occupied about their labour, when it is most certaine, that all in the house are gone to bedde, and haue betaken themselves to rest.

When houses are in building, the neighbours many times heare the Carpenters, Masons, and other Artificers handling all things in such sort, as if they were busily labouring in the day time. And this strange wonder is fully receiued as a sure token of good lucke.

Builders hear
spirits in the
night.

There be some which iudge it cometh to passe naturally, that we suppose we heare these things in the night, which we heard before in the day time. Which question I leaue to be discusled of better learned than my selfe.

Pioners or diggers for mettall, do affirme, that in many mines, there appeare strange shapes and spirits, who are apparrelled like vnto other labourers in the pit. These wander vp and downe in caues and underminings, and seeme to besturre themselves in all kinde of labour, as to dig after the veine, to carry together oare, to put it into baskets, and to turne the winding wheele to drawe it vp, when in very deed they do nothing lesse. They drewe sosome hurt the labourers (as they say) except they pteuoke them by

Duels are in
Mines.

laughing and rayling at them: for then they threw granel stones at them, or hurt them by some other means. These are especially haunting in pittes, where mettall mosse aboundeth.

A certain godly and learned man wrote once vnto me, of a siluer mine at Douosium in the *Alpes*, vpon the which Peter Buol a noble man, the Schultisch of the same place, (whom they call Landammanus,) had bestowed great cost a few yeres before, and had gathered therby good store of riches. In the same myne was a spirite or Diuell of the mountaine, who when the laborers filled the stufte they had digged into their vessels, he seemed, for the most parte, euery Fridaye, to be very busie, pouring the mettals of his owne accord out of one basket into an other, where with the Schultisch was not offended: and when he would either descende into the pit, or come by againe, blessing himselfe with the signe of the Crosse, he neuer receiued hurt. It chaunced on a time that while the saide spirit was too busie intermedling himselfe with euery thing, one of the miners being offended therewith, began to raile at him very bitterly, and with terrible cursing words, bid him get him thence in the diuels name. But the spirit caught him by the pate, and so wadded his necke about, that his face stode behinde his backe, yet notwithstanding he was not slaine, but liued a long time after, well knowne vnto diuers of his familiar friends, which yet liue at this day, howbeit he died within a few yeres after.

Agricola

Georgius Agricola, whose learned workes which he wrote of mettalles, be yet extant in the end of his booke of creatures liuing vnder the earth, he maketh two kindes of Diuels haunting in certayne Dynes abroad. For hee saith, there are some cruell and terrible to behold: which for the mosse parte, doe very much annoy and hurt the labourers digging for mettall.

Suche a one was hee which was called Annebergius,
who

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who only with his breath, destroyed aboue 12 labourers at once, in the Caue called Corona Rosacea. The wind wherewith he slewe them, he let ste out of his mouth: for he appeared in the similitude and likenesse of an hoyle.

Such an other was Snebergius, who wearing a blacke roll about his necke, toke vp a labourer aloft from the ground, and set him in the brinke of a certaine exceeding deepe place, where had sometime bene great store of siluer, not without gréuous brusing of his bodie.

And againe he saith, there be some very milde and gentle, whom some of the Germanes call Cobali, as the Grecians do, because they be as if were apes and counterfeiters of men: for they leaping and skipping for ioy do laugh, and seeme as though they did many things, when in very deed they do nothing. And som other call them elues, or dwarfes of the Mountaines, thereby noting their small stature, wherein they commonly appeare. They seeme to be hoare, wearing apparell like the mettall Finers, that is, in a petticoate laced, and an aterne of leather about their loynes. These hurt not the labourers, except they misuse them, but do imitate them in all their doings. And he saith, they are not much unlike vnto those whom the Germanes call Guteli, because they seeme to beare good affection towards men, for they keepe hozles, and do other necessary businesse. They are also like vnto them whom they call Trulli, who taking on them the feined shapes of men and women, do serue as it is sayd, like seruants, both amongst other nations, and specially amongst the Suetians.

Touching these spirits haunting Mines of mettall, there is somewhat to be read in Olauus Magnus de Gentibus Septentrionalibus, the first booke and tenth Chapter.

They which saile on the great Ocean sea, make report, that in certaine places, where the Anthropophagi do inhabit, are many spirits, which do the people there very much harme.

Which are people that eate and deuoure men.

Here many straunge things might be brought concerning visions appearing vnto men in their sleepe: and also of them, which being in a traunce, haue lyeen a whole day and moze without moving, lyke vnto dead men: and after being restored to themselves againe, haue told many miraculous things which they haue seene.

Cicero.

Augustine.

Cicero writeth of marvellous things in his booke of diuination, or soothsaying. And so do many other men also. Augustine himselfe reciteth in many places of his booke, that some after they were dead, haue warned many their friends of diuers matters, and haue disclosed vnto them secrete things, which were to come, and haue shewed sicke folkes good remedies for their diseases, and haue done many such like things.

Marcellus.

Auenzoar Albumato, a Physitian of Arabia, writeth, that he receiued an excellent medicine for his sore eyes, of a Physitian lately deceased, appearing vnto him in his sleepe as Marcellus Ficinus doth testifie, writing of the immortallitie of the soule. Lib. 16. cap. 5.

Mat. 1. & 2.

The holy Scriptures also teach vs, that God hath reuealed many things vnto men by dreames. S. Mathew in his first and second chapter writeth, that the Angell of God appeared many times vnto Ioseph, our Saviour Christes foster father in a dreame, and commaunded him to beware of those which late in wayt to destroy Christ Iesus.

Act.

We reade in the tenth Chapter of the Acts of the Apostles, that S. Peter fell into a traunce, saue the heauens open, and saue a vessell, as it were a great theete, descend downe vnto him from heauen, knit together at the foure corners, wherein were all manner of foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen. And there came a voyce vnto him: Rise Peter, kill and eate.

Act. 16.

And in the 16. Chapter, as S. Paul was yet in Asia, coming downe towardes Troada, this vision appeared vnto him:

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him: There stood a man of *Macedonia* and prayed him, saying: Come into *Macedonia* and helpe vs. Whereby Paule gathered, it was the will of God, that he should passe the sea, and should preach the Gospell in *Macedonia*.

But I purpose not to write of spirites and visions appearing vnto men in their sleepe, least my Booke grow vnto an huge volume: but only of those which we sensibly see when we are awake.

CHAP. XVII.

That there happen straunge wonders and prognostications, and that iodein noyses and cracks and such like, are heard before the death of men, before battaile, and before some notable alterations and chaunges.



It hapneth many times, that whē men lie sicke of some deadly disease, there is some thing heard going in the chamber, like as the sicke men were wont, when they were in good health: yea the sicke parties themselves, do many times hear the same, and by and by gesse what will come to passe. Oftentimes a litle before they yeeld vp y^e ghost, and sometime a litle after their deahty, or a good while after, either their owne shayes, or som other shadowes of men, are apparantly sēn. And diuers times it commeth to passe, that when some of our acquaintaunce or friends lie a dying, albe it they are many miles off, yet there are some great stirrings or noyses heard. Sometimes we thinke y^e house will fall on our heads, or y^e some massy & waighy tie thing falleth down throughout all y^e house, rendzing and making a disordered noise: and shortly withen fewe moneths after, we vnderstand, that those things happened, the very same houre y^e our friends departed in. There be some men, of whose stock none doth die, but that they obserue and

marke some signes and tokens going befoze : as that they beare the doores and windowes open and shut, that some thing runneth by the staires, or walketh by and downe the house, or both some one or other such like thing.

But here I cannot passe this in silence : that there are many superstitious me, which vainly persuade themselves that this counsell, and this or that friend of theirs will shortly die. For in the end, the falling out of the matter it selfe, sheweth it was a vaine and foolish persuasion, that they understood such things by any signes.

Cardanus.

Cardanus in his booke *De veritate rerum*, writeth, that there was a certaine noble familie at *Parma* in *Italy*, out of the which so often as any one died, there was seene an olde woman in the chimney corner. On a certaine time she appeared, when a mayden of the same family laie very sick, and therfoze they cleane dispaired of her life : but sone after she recovered again, and in the meane while, an other, which was then in good health, sodainly died.

There was a certaine parish priest, a very honest and godly man, whome I knew well, who in the plague time, could tell befoze hand, when any of his parish should die. For in the night time he heard a noyse ouer his bed, lyke as if one had throwne downe a sacke full of cozne from his shoulders : which when he heard, he would say : Now an other biddeth me farewell. After it was day, he used to inquire who died that night, or who was takē with the plague, to the ende he might comfort and strengthen them, according to the dutie of a good pastor.

It hath bin often observed in *Gilde Halls* where *Aldermen* sit, that when one of those *Aldermen* was at the point of death, there was heard some rattling about his seate, or some other certaine signe of death. The same thing happeneth beside pewes and stalles in Churches, or in other places where men are often conuersant, or accustomed to exercise their handie labour.

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In Abbies, the Monkes servants or any other falling sicke, many haue heard in the night, preparation of chestes for them, in such sort as the Coffin-makers did afterwards prepare in deed.

In some country villages, when one is at deaths doze, many times there are some heard in the Euening, or in the night, digging a graue in the Churchyard, and the same the next day is so founde digged, as these men did heare befoze.

There haue bin sene some in the night when the Mone shined, going solemnely with the corpes, according to the custome of the people, or standing befoze the dozes, as if some bodie were to bee carried to the Church to burying. Many suppose, they see their owne image, or as they say, their owne soule, and of them diuers are verily perswaded, that except they die shortly after they haue sen themselues, they shall liue a very great time after. But these things are superstitious. Let euery man so prepare himselfe, as if he should die to morrow, least by being too secure, he purchase himselfe harme.

Where happen other straunge things also. For when some lye in the prison in chaines, readie to suffer punishment for their offences, many times in the night season, there is heard a great noyse and rumbling, as if some bodie were breaking into p. gaile to deliuer the prisoners. When men come to vnderstand the matter, they can neither hear, nor see any bodie, and the prisoners likewise say they heard no maner thing.

Some executioners or hangmen do report, that for the most part, they know befoze hand whether any man shall shortly bee deliuered into their handes to suffer: for their swoydes will moue of their owne accord. And there are other that say, they can tell befoze, after what sort the prisoners shall suffer.

Many wonderfull and straunge things happen about those

these which wilfully cast away themselves. Sometime their
corpses must be carried a great way off, before they being
thrust in a sack can be throwne into the sea: and being laid
in a waggon or cart, the horse could scant draw them doyn
the hill, but by the hill they need not labour at all, for the
cart would runne very fast of his owne accord.

Some men being slaine by thieues, when the thieues
come to the dead bodie, by and by there gusheth out frethe
blood, or else there is declaration by other tokens, that the
thiefe is there present. Plato writeth in the first booke of
his lawes, that the soules of such as haue bene slaine, do of
tentimes cruelly molest & trouble the soules of those which
slew them. For which cause Marcellus Ficinus doth thinke
it chaunceth, that the wound of a man being slaine, while
the carcas lieth on the ground, doth send out blood against
him, which wounded him, if he stand neare looking on his
wound. Which thing both Lucretius affirmeth to come to
passe, and also Iustices haue diligently obserued. Dido in
Virgil thus threatneth Aeneas.

De animorum
immortalitate
lib. 6. cap. 5.

Virgil.

*And when the cold of death is come, and body voyd remains,
Each where my haunting spirit shall pursue thee to thy paines.*

The like place is in Horace & in other Poets. As a thiefe
sitteth at the Table, a cuppe being ouerthrowne, the wine
pearceth through the whole and sound wood of the Table,
to all mens admiration.

Touching these and other such maruellous things, there
might be many histories and testimonies alleaged. But
whosoever readeth this booke, may call to their remem-
brance, that they haue sen these and such like things them-
selues, or that they haue heard them of their friends and
acquaintance, and of such as deserue sufficient credit.

Before the alterations and chaunges of kingdomes and
in the time of warres, seditions, and other dangerous sea-
sons, ther most commonly happen very strange things in the
aire, in y^e earth, and amongst liuing creatures clean contrary

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to the vsuall course of nature. Which things men cal, wonders, signes, monsters, and forewarnings of matters to come. There are seene in the aire, swords, speares, & suche like, innumerable: there are heard and seene in the aire, or vppon the earth, whole armies of men encountring together, and when one part is forced to flye, there is heard horrible cries, and great clattering of armour. Gunnes, launces and holberdes, with other kindes of weapons and artillerie, do often times moue of their owne accord as they lye in the armozies. When as souldiers marche towards their enemies, and their ensignes will not displaie abroade but fold about the stander-bearers heads: if the souldiours be therewith amazed, they surely perswade themselues there is some great slaughter towards. It is saide also, that horses will be very sad and heauie, and will not lette their masters sit on their backs, befoze they go to the battaile wherin they shall haue the ouerthrow; but when they are coragious and lustilie neighing, it is a sure token of victorie. Suetonius writeth, that the company of horses which Iulius Cæsar let run at libertie, neuer to be put to labour againe, did wepe abundantly when Cæsar was slaine.

Suetonius.

When Miltiades addrest his people against the *Persians*, there were heard terrible noises befoze the battaile, and certaine spirits were seene, which the Athenians afterwards affirmed to be the shadowe of Pan, who cast suche a feare on the *Persians*, that they turned their backs and fled. Whereof Terrores Panici toke their name, being spoken of sodayn feares vnlooked for, and ferroures, suche as Lymphatici metus are, which driue men out of their wits being taken therewith.

Befoze the *Lacedemonians* were ouerthrowne in þe battaile at Leuctris, the armour moued, & made a great noise in the temple of *Hestor*. At the same time the doores of Hercules temple at Thebes being fast shut with barres, opened sodainly of their owne accord: and the weapons and ar-

Cicero de diuinatione.

mour which hong fastned on the wall, were found lying bypon the grounde. These things are to be read in Cicero his first booke Dediuatione.

In the second warres of *Carthage*, the stander-bearer of the first battaile of pikemen, could not remoue his ensigne out of his place, neither yet whē many came to helpe, they could any thing preuaile. These and suche other signes of euill lucke, Caius Flaminius the Consull, nothing regarded, but some after his army was discomfited, and he himselfe slaine. Concerning which matter, Titus Linius writeth at large. In the beginning of the warres waged with the people called *Marfi*, there was heard out of secrete places, certaine voyces, and noyse of harnesse, which foretshewed the daunger of the warres to come.

Lini.

Plinie.

Plinie writeth in his 2. booke and 59. chapter, that in the warres with the *Danes*, and many times befoze, there was heard the clashing of armour, and the sound of trumpets out of Heauen.

Appianus.

Appianus declareth what signes and wonders went befoze the ciuill warres at *Rome*: what miserable cries of men clashing of armour, and running of horses were heard, no man seeing any thing.

Valeri. Max.
li. 1. cap. 6.

Valerius Maximus in his firste booke and 6. chapter of straunge wonders, writeth how Cneius Pompeius had warning befoze, not to fight the fiede with Iulius Cesar: for as he launced off, at *Dirrachium*, his souldiours were taken with a todayne feare: and in the night likewise befoze the battaile, their hearts and courages sodainly failed them. And after, the same authoz addeth that which Cesar himselfe rehearseth in his 3. booke *De bello ciuili*: how that the very same day wherin Cesar fought hisfortunate battaile, the crying of the armie, and the sound of trumpets was heard at *Antioche* in *Syria*, so sensibly, that the whole citie ranne in armour to defend their walles. The very same thing he saith, happened at *Ptolemais*, and that at

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Pergamus in the most priuite and secret parts of the temple where none may enter, saue only priests, which place the Grecians call *adyta*, there were heard the sound of drummes and timbrels.

The historiographers reposithe, that Castor and Pollux haue ben often scene in battailes sitting on white hoxses, & valiantly fighting against y enemies campe. Plutarch writeth in Coriolanus life, that they were scene in the battaile against Tarquinius, and that immediatly after, they bare tidings to Rome of the victoꝝ. The selfe same writeth Titus Linius also in his 8. booke of his first decade. We may reade in the history of the siege of the noble citie of *Magdeburge* in *Saxonie*, that the enimie which laide siege to the towne, so often as the citizens issued out to skirmish with them, supposed that one vpon a white hoxse came riding before the citizens battaile, when as the citizens themselves saue no such man. Iosephus in his bookes of the warres in *Iurie*, recoꝝdeth what straunge signes hapned before the destruction of Ierusalem: which were, that a braken gate being fast rampierd with barres, opened in the night time of his owne accord. And that before the Sunne set, there were scene chariots in the aire, and armies of men well furnished, enuironing the citie rounde about. And that at Whitson tide, as the priests entred the temple to celebrate diuine seruice, they heard a great noise, and by & by a voice crying *Migremus hinc. Let vs depart hence.* He reckeneth vpon other like things, which we neede not repeate in this place. The same night that Leo of Constantinople was slayne in the temple, the traouellers by sea heard a voice in the aire which said: that Leo had roared out euen to the same place.

Felix Malleolus doctor of both y lawes, master of Solodor, & canon at Tigris, a mā of great reading, as it may easily appeare by his lerned writings which are yet extant. (For he liued about y time whē y Conicell of Basil was holdē) writeth in his booke *de nobilitate*, c. 30. y it is to be seen in y historie

Castor and
Pollux.
Plutarch.

Iosephus.

Felix Ma^{leolus}.

of Rodolphus king of the Romanes, that when the said Rodolphus had vanquished Othotarus, King of *Boemia*, continuing on the place all night. where the battell was fought, about midnight, certain Spirits or Devils, with horrible noise and tumulte, troubled and disordered his whole armie. And that those were spirits walking by night, it appeared hereby, that they sodenly banished away like smoake.

The same Autho^r writeth in his xxvi. chapter, That in the yeare of our Lord 1280. as one of the Plebans (as they call them) belonging to the church of *Tigurine* preached to the people, the graue stone of the tombe or sepulchre of the two martires Felix and Regula, patrones of the same place, violently brake asunder, no man mouing or touching it, giuing a horrible sound like vnto thunder, so that the people were no lesse astonished and afraide, than if the haute of the Church had fallen dowayne. And he saith, that the same yeare, the third day of October, the greater part of the citie of *Tigurum* was bzent with fire, and mozeouer, that sedition was moued amongst the Citizens, for certaine Ecclesiastical disciplines, and for the Imperiall Wanne (as they terme it.) In the yeare of our Lord 1440. the twelke day of December, at the dedication of the foresaid church, about midnight, there was the like noise heard, and immediatly after followed ciuill warres, which the *Tigurins* held with vncertaine successe against the other Heluetians, for the space of seuen yeares and moze.

The same writer in the 33. Chap. hath, that at the same time in the yeare of our Lord 1444. befoze that valiaunt battaile, which a feaw Heluetians fought against the innumerable companie of Lewes Dolphin of Fraunce, fast by the wals of Basill, in the time of the generall Councell, there was hearde certaine nightes about those places, the alarme of Souldiours, the clattering of harneys, and the noyse of men encountering together. &c.

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Here I purposely omit many such like examples, for there are many booke, both of auncient and also of newe wyters, touching straunge signes and wonders, wherein these may be redde.

CHAP. XVIII.

It is proued by testimonies of holy scripture, that spirites are sometime seene and heard, and that other straunge matters do often chaunce.



Et perchance it will be objected vnto vs, that we bzing no testimony out of holy scripture, touching this matter: especially to proue, that Spirits do oftentimes appeare vnto men. I answer, that truth it is, There are se we things hereof in the scriptures, and yet notwithstanding some what is to be redde in them. It is read in S. Matthew his fourtenth Chapter, of Christs Disciples, that when in the night sealon, by reason of a contrary wind, they were in great danger of drowning in the lake of Genazareth, and that in the dawning of the day, the Lord walked on the water, they being afraid, cried out, supposing they sawe a Spirit. Hereof we gather, Luce 14 that they knew well enough, that Spirits appeared vnto men vpon sea and land.

Likewise when the Lord being risen from death, appeared vnto his Disciples, meaning to assure them of his resurrection, they thought at the first, that they sawe a Spirit. In the which place, Christ denieth not but there are Spirits and straunge lightes, and that they are sometimes seene, but he rather confirmeth the same by putting a difference betwene himsele, and Spirits of vaine apparitions. But as touching these two testimonies, we will speak more in another place.

2. Samuel.

It is a notable hystorie which we reade in the seconde Booke of Samuel concerning Saule, who, at what time the Philistines warred vpon him, and that he was in verie great daunger of them, he came to a woman, who was a witch, and desired her to raise Samuel from death, that he might know his counsell touching the successe of the wars. She raised him vp one, whom Saule toke to be Samuel indeede, who also tolde him what euente shoulde come of the warres. But whether he were a true Samuel or a counterfait, we will dispute the matter moze at large in his conuenient place.

2. Samuel.

1. Paral. 14.

As concerning other maruellous things, there is some what to be read in the Scriptures: In the seconde of Samuel & the fift chap. Also in the first of Paralipomenon, and the .xiii. chap. we reade, that the Philistines went vp the seconde time into Iurie, to make warres on David: He went vnto the Lord, and shewed him the matter, who commaunded him, that he shoulde embushe himselfe be-
hinde the wood with his armie, and when he heard a rustling or noise in the toppes of the trees, he shoulde immediatly sette vpon them. This sounde they say was a strange and supernaturall sound.

2. Reg. 6. 7.

It is written in the second booke of the Kings the .vi. and vii. chapters, that God deliuered the citie of Samaria from great famine, when it was fiercely besieged by Benhadad king of the *Assirians*, for in the night season their enemies did heare the noise of the chariots, the neighing of horses, and thréeching of a huge armie, as it were in their owne pavillions and tentes, supposing therefore, that the kyng of Israel had gathered together his souldiers and horsemen, and had nowe sette vpon them, they soughte to saue themselves by flighte, leauing theyr victuall and other provision behinde them in their tentes.

1. Samu. 7.

In the first of Samuel and the seuenth chapter, God caused a wonderfull greate noyse to sounde ouer the Philistines,

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listians, and so destroyed them. I meane they were so affrighted with a kinde of straunge feare, that it was an easie matter to vanquish them.

In the fifth Chapter of Daniel ye may reade, that king *Daniel 5.*
Balthazar in his roysting banquet, espied right against the candle, a hand writing vpon the wall what his end should be.

It is redde in the third Chapter of the seconde of the Machabees, that there appeared a hoxse vnto Heliodorus, *2. Macha. 3.*
seruant vnto Seleucus king of *Asia*, as he was about to destroy the temple of *Hierusalem*: and vpon the hoxse seemed to sit a terrible man, which made vnto him to ouerrun him. On eache side of him were two yong men of excellent beantie, which with whippes scourged Heliodorus.

The second of the Machabees and tenth chapter, Iudas *2. Mach. 10.*
Machabeus encountred with his enemies, and when the battaile was hotte, there appeared vnto the enemy out of heauen, fise men sitting on hoxses, rayned with notable bzildes of gold, who ledde the *Iewes* hoxse, and two of them defended Machabeus from all his enemies. And vnto Machabeus appeared a hoxsman in a shining garment, his armour all of gold, and shaking his speare. Whereby it was signified, that he should obtaine a notable and famous victorie. *2. Macha. 11.*

I alleadge not these examples, for that I adiudge the bookes of Machabees, of as god authoritie as the Canonical bookes of the new and old Testament: but only for that they are ioyned together with them, and may be read of euery one: and they were alwaies read of the auncient people. For albeit they neuer went about to approue any doctrine by them, yet were they of great authoritie amongst them.

Chap.

CHAP. XIX.

To whome, when, where, and after what sort, Spirites do
appeare, and what they do worke.



B all these examples we may plainly
perceiue, that many strange things are
obiected to mens senses, and that some
times Spirits are sene and heard, not
only (as some haue thought, as Plutarke
witnesseth in the life of Dion) of chil-
dren, women, sicke folkes, doctards, and
otherwise very plain and simple creatures, but also to men
of good courage, and such as haue bin perfectly in their wits.
Yet it may not be denied but that there appeare many moze
vnto some, than vnto other some, as vnto traouellers, watch-
men, hunters, carsters, and mariners, who leade all their
life not only in the day time, but also in night, in iourney-
ing, in the water, woods, hills and vallies. You shall meete
with some one who neuer saue nor heard any of this geare
in all his life time, and contrariwise, there be other some
which haue sene and heard very many such like things.

So there are some which very sildom chance vpon Ser-
pents, and againe, many there are which oftentimes meete
with them in their iourney. The common people say, that
those whose natiuities chance vpon the Angaries (for so they
terme the foure seasons of the yeare) do see moze stoz of spi-
rits, than those which are bozne at other times, but these
are mere trifles. Those which are stedfast in true faith, see
or heare such things moze sildome than superstitious peo-
ple, as in all other things. He that is superstitious, vseth
some blessing (as they call it) to heale his Horses disease,
and it taketh good effect: he enchaunteth a Serpent, and
it cannot once moue out of the place. He applieth a bles-
sing to staunche blödyng, and it stoppeth presently:
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He taketh a hollie rod, or twisted wand enchanted, & it will moue where a mettles mine is : but he that is of a sounde sayth and doth despise these things, (for he knoweth well they are contrary to the word of God, and also to the Popes decrees) albeit perchaunce he practise such things, yet notwithstanding he can bring nothing to passe. And so also it chaunceth that he seeth spirites and vaine visions, a great deale moze seldome than superstitious men do, for he knoweth well what he ought to deeme and iudge of them. There are some kinde of men, who thinke it a gay thing, if many such straunge sights appeare vnto them.

There were farre many moze of these kindes of apparitions and myzacles scene amongst vs, at such times as we were giuen vnto blindnesse and superstition, than since that the Gospell was purely preached amongst vs : the cause whereof I will shewe hereafter.

And mozeouer it cometh oftentimes to passe, that some one man doth heare or see some thing most plainly, when an other which standeth by him, or walketh with him, neuer seeth, nor heareth any such matter.

We reade in the historie of Heliseus, that he saue chariottes of fire, and many horsmen vpon the toppe of the Mountaine : and yet his seruauit saue nothing vntill the Prophet prayed vnto the Lord, that he would vouchsafe for his confirmation and consolation, to open his eyes that he might also behold this notable miracle. So likewise we reade in the 9. chapter of the Actes of the Apostles, that Christ ouerthrew Paule before *Damascus*, and that he spake vnto him, and his companions also heard the voice. Afterwardes in the 22. chapter, Paule himselfe shewing vnto the people in the presence of Lycias, in the Castle at *Hiernusalem*, what had happened vnto them, saith that they heard not the voice of him that talked with him : which two places are not repugnant, for the meaning is, that they heard a voyce or sounde in deede, but they vnderstood

Some men see things which other men see not.

Actes 9.

Actes 22.

derstood not what the Lord had sayd vnto him.

Socrates famili-
ar.

Plato writeth in his dialogue called *Theages*, that Socrates had a familiar spirit, who was wonte to put him in mynd to cease from labouring, when that which he attempted should haue no happie successe. This spirit he himselfe sawe not, and other men hearde not. They say that sometimes Childzen doe see certaine things, which other men see not, and by a certaine peculiar operation of nature, some men behold that which others in no wise can perceiue.

At what time
spirits appeare.

Apocalips.

As touching the time when spirits appeare, we reade in histories that it shall be after a thousand yeares which God hath appoynted, in the which time Sainte Iohn prophesied in the Apocalips, that Sathan should be lette loose, that is to saye, errors and superstition, and al kinde of mischiefes should abound, and many spirits appear euery where: for men gaue them more credite, than the Scriptures. If a spirit appeared, or was heard to say in case these or those things be decreed, to wit, solued Pilgrimage, and erecting Chappelles, and that this shall be an acceptable kinde of worship vnto God, the Bishoppes and parthe Priestes weighed not whether those things were agreeable to the word of God or no, &c. Spirits appeared in old time, and do appeare still in these dayes both day and night, but especially in the night, and befoze midnight in our first sleepe. Moreouer, on the frydayes, satterdayes, and fasting dayes, to confirme superstition. Neither may we maruell, that they are heard more in the night, than in the day time. For he who is the authoz of these things, is called in the holye Scriptures the Prince of darkenesse, and therefore he shunneth the light of Gods word.

In what place
spirits are seen

And albeit these are heard or seene in al places, yet are they most especially conuersant in the fieldes where battels haue bene fought, or in places where slaughters haue bene made: in places of execution; in woods into the which they haue contured deuils being cast out of men: in Churches,

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ches, Monasteries, and about Sepulchers, in the bounds of countries, and butts of lands: in prisons, houses and towers, and sometime also in the ruines and rubbish of Castles.

God threatneth the Babilonians in the 13. chap. of Esay, that Spirits and Satyres shal daunce where their magnificent houses and Pallaces were, where they were wont to lead their daunces. And in his 34. chapter, where he threatneth destruction vnto all nations and enemies of God, he saith: In the ruinous and tottering Pallaces, Castles, and houses, horrible spirities shall appeare with terrible cries, and the Satyrs shall call vnto her mate, yea and the night hags shall take their rest there. For by the sufferance of God, wicked diuels worke straunge things in those places where men haue exercised pride and crueltye.

Esay 13.
Morrises of
the desert.
Esay 34.

The manner of appearing of spirits, is diuers and manifold, as it appeareth by those things which I haue alleaged before. For they shewe themselves in sundry sorts: sometimes in the shape of a man whom we know, who is yet aliue, or lately departed: and other while in the likenesse of one whom we know not.

After what
sort spirities
appeare.

I heard of a graue and wise man, which was a Magistrate in the Territorie of *Tigurie*, who affirmed, that as he and his seruant went thzough the pastures, in the sommer very early, he espied one whome he knew very well, wickedly defiling himselfe with a Mare, where with being amazed, he returned back againe, and knocked at his house, whom he supposed he had sen, and ther understood for a certainie, that he went not on fote out of his chamber y morning. And in case he had not diligently searched out y matter, the good & honest man had surely bin cast in prison, and put on the rack. I reherse this history for this end, that Judges should be very circumspect in these cases, for y diuell by these means doth oftentimes circumuent y innocent. Chuneunda wife vnto Henry the 2. Emperour of y name, was greatly suspected of adultery, and thereuppon many false

rumors scattered, that she was too familiar with a certaine young man in the Court, for the Diuell in the likenesse of the same young man, was oftentimes seene come out of the Emperesse Chamber. But she afterwards declared her innocencie by treading vppon hotte glowing ploughshares, (as the custome was then) without any hurting her fete, as witnesseth Albertus Cranzius, in his fourth booke, and first Chapter of his *Metropolis*.

We reade that many spirites haue appeared vnto certaine Hermites and Monkes in the shape of a woman, alluring and inticing them to filthie lust. They appeare also in the fourme of brute beastes, sometime foure footed, as of a Dogge, a Swine, a Horse, a Goate, a Catte, or a Hare: and sometimes of foules, and creeping wormes, as of a Crow, a night Owle, a schritch Owle, a Snake, or Dragon, whereof the Gentiles had great plentie in their Temples and houses, and nourished them, as we may reade euery where in the Poets. Spirits haue sometimes appeared in a pleasaunt fourme, and sometimes in a horrible shape. At one time some hath bene seene ryding on horsebacke, or going on fote, or crawling vppon all foure. At an other time hath appeared a man all burning in fire, or verraide with blood: and some while, his bowelles haue seemed to traile out, his belly being as it were ripped vp. Sometimes a shadow hath onely appeared: sometimes a hand, sometimes an instrument, as a staffe, a sword, or some such lyke thing which the spirite helde in his hand. Sometimes he appeared in maner of a bundle of hey, burning on fire: another while onely a hoarse kinde of voyce was heard. Sometimes a spirit hath bene heard walking in the inner parte of the house, turning the leaues of a Booke, or telling money, or playing at dice, or bounding against the wall. And sometimes there is heard a terrible noyse or clappe, as if a peale of Gunnes were discharged hard at hand. And spirits sometimes, taking a man by the

arme.

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arme or by the haire of the head, haue walked with them.

Olaus Magnus in his third booke and eleuenth Chapter *Olaus.*
De Gentibus Septentrionalibus, writeth, that euen in these
our dayes, in many places in the North partes, there are
certaine monsters or spiritres, which taking on them some
shape or figure, vse (chiefly in the night season) to daunce, *Daunces of*
after the sounde of all maner of instruments of musicke: *Spirits.*
Whom the inhabitants call companies, or dances of Clues,
or Fairies. Somewhat also is to bee reade touching this
matter in Saxo Grammaticus, in his hystorie of *Denmarke.* *Saxo.*
Such like things are those which Pomponius Mela report, *Pomponius*
teth in his third booke of the description of *Aethiopia*, that in *Mela.*
Mauritania beyonde the Mount Atlas, many times in the
night season are seene great lightes, and that tinkling of
Cymballs, and noyses of Pipes are also heard, and when it
is daylight no man appeareth. Solinus writeth in his thir- *Solinus.*
tie eight and fortie foure chapters, that in this same Moun-
taine, Egyptians vse euery where to leade their daunces:
of whom also Plinie maketh mention in his first booke and
first Chapter. Pen holde opinion, that they are Panes,
Faunes, and Satyres, of whom the olde wryters haue men-
tioned many things.

Saint Hierome writeth in the life of Paule the Hermit, *Hierome.*
that an Hippocentaure, appeared vnto S. Anthoine, in the
same shape which is described of the Poets. In a fronte *A Fable ouer*
balley (saith he) he espied a Dwarfie of a small stature, *Hierome, of*
hauiug a crooked nose, and his forehead rough with hoynes; *a Centaure,*
the hinder part of his bodie, and his feete like vnto a Goate. *A Monster*
Anthony nothing amazed with this sight, taketh vnto *hauiug the*
him the shield of faith, and the prestplate of hope, lyke a *forepart like*
god warriour. Notwithstanding the foresayde creature *a man, the*
presented him with Dates, to refresh him in his iourney, *hinder like a*
as witnesse of peace and friendship. Which when An- *horle.*
thonius vnderstood, he staide, and enquiring of him what
he was, receiued this answer. I am (quoth he) a mortall
creature,

creature, and one of the inhabitants of this desert, whome the Gentiles, being deceived with many errors, doth worship, calling vs Faunes, Satyrs, and night Mares.

And I am sent as Embassadoz from our company, who earnestly besech thee, that thou wilt pray vnto the God of all creatures for vs, whom we acknowledge to be come into the world, to save the same, &c.

Plutarch,

And here we may in no wise ouerpasse in silence, that notable historie which Plutarch in his booke *De festu oraculorum*, (translated by that learned man Adrianus Turnebus) reciteth in these words. Touching the death of diuels, I haue heard a certaine historie of one who was neither foolish, nor accustomed to lye. For it was Epithercus, my countrey man, a professour of Grammer, father vnto Amilianus the Rhetoritian, of whome some of you also haue heard the same: He told me, that when he once tooke ship, meaning to go into *Italie*, because he carried with him not only great store of marchandise, but also very many passengers, in the euening when they were about the Islands *Echinada*, the wind quite ceased, and that the shippe dyiuing in the Sea, being brought at the last vnto *Paxe*, many then waking, and many also quaffing after they had supped, sodeinly there was heard a voyce of one which called *Thamus*, in such sort that euery man maruelled. This *Thamus* was a Pilotte borne in *Egipt*, vnknowne vnto many which were in the ship. Wherefore being twice called, he held his peace, and the third time answered: then the other with a louder voyce commaunded him, that when he came vnto *Palodes*, he should tell them that the great God *Pan* was departed. When this was heard, euery man was amazed with feare, as *Epithercus* affirmed vnto vs: And being in consultation whether they should do as was commaunded or not, *Thamus* thus iudged of the matter: that if the winde did blowe, they must passe by with silence, but if it were calme without winde, he must utter that

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that which we had heard. When therefore they were come to *Palodes*, and no wind stirred, nor waue moued, *Thamus* looking out of the sterne towards the lande, cryed out as he had heard, that the great God *Pan* was deceased: He had scant ended those words, when immediatly there folloved a great groning, not of one man, but of many, being admirt as it were with great admiration. And because many were present in the ship, (they said) the same hereof was spædely spzed abroad at *Rome*, and *Thamus* sent by *Tiberius* y^e *Emperour*, who gaue so much credit vnto the matter, that he diligently enquired, and asked who that *Pan* was. The learned men whome he had in great number about him, supposed that *Pan* was he, who was the sonne of *Mercurie* and *Penelope*, &c.

These and such like things, (*Eusebius* who also reciteth this histozie) affirmeth to haue chaunced in that time of *Tiberius*, in the which *Christ* being conuersant amongst men, expelled all maner of diuels from the societie of them. Other most godly professors of our Religion, affirme, (as namely *Paulus Marfus*, in his Annotations vppon the first of *Ouids Fasti*) that this voyce was heard out of *Paxe*, the very same night ensuing the day wherein our *Lord* suffered, in the 19. yeare of *Tiberius*, which was the same yeare that *Christ* was crucified in: by the whiche voyce being uttered in a wilderness of solitary rockes, it was declared that our *Lord* and *God* had suffered for vs. For the word *Pan* in *Graeke*, signifieth all: and then the *Lord* of all the world was crucified.

De præparatione Euang.
li. 5. chap. 9.

Paulus Marfus.

He addeth moreouer, that *Theodosius* doth say, that the *Archadians* doe worship this *God*, calling him *παντοκράτωρ*, meaning thereby to signifie a *Lord* and *Ruler*, not of words, but of all manner of materiall substances: whose power is such, that it is able to create the essence and substance of all bodies, whether that they be heavenly, or earthly. And albeit he referre this vnto the *Sunne*, yet

yet if a man marke diligently, his mysteries haue a higher meaning, &c.

Hunting of
Diuels.

Hereunto belongeth those thinges which are reported forching the chaling or hunting of diuels, and also of the daunces of dead men, which are of sundry sortes. I haue heard of some which haue auouched, that they haue sene them.

No man is able to rehearse all the shapes whererein spirits haue appeared, for the diuell, who for the most part is the worker of these thinges, can (as the Poets saine of Proteus) chaunge himselfe into all shapes and fashions.

These walking spiritres sometimes stoppe the way before men as they trauell, and leade them out of their way, and put them in suche great feare, that sometimes they become grayheaded in one night. I remember I haue heard the like hystorie of my olde friende Iohn Willing, a godly and learned man, of one in the Countie of *Han-
now*, who not many yeares ago, meeting with a walkyng spiritre in the night season, was so much altered, that at his returning home, his owne Daughters knewe him not.

Spiritres oftentimes awake men out of their sleape, and cause many to forsake their owne houses, so that they cannot hire them out to any other. Sometimes they overthrow some what, or strike men, or cast stones at them, and hurt them either in their bodies or in their goods: yea and sometime God doth suffer them to bereaue men of their liues. It often chaunceth that those mens faces and heads do swell, which haue sene or heard spirits, or haue bene blessed with them: and some are taken mad, as we see by experience. I remember well it hath happened, that some supposing they haue sene armed men, who were ready to take them, haue therefore assaied to slaine themselves: which thing may be by craft of the diuel. Spiritres do also trouble cattell in the night time, in the pastures.

Thus

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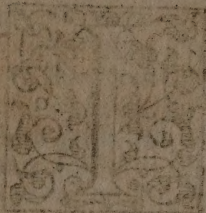
Thus much concerning the first part of this worke, wherein (I trust) I haue proued, and made it euident, that albeit there be many which vainely perswade themselves they haue sene wandring spirits, or haue beheld one instead of an other : yet notwithstanding that there are walking spirits, and that other strange things do sometime happen.

I haue also shewed vnto whome they appears especialy, and where, when, after what sort, or in what fourmes they shewe themselves, and what things they worke and bring to passe.

Whosoener dare flatly deny these manifold and agreeable testimonies of the olde and new wryters, he seemeth vntoworthie in my iudgement, of any credit, whatsoener he say. For as it is a great token of lightnesse, if one by and by beleue euery man which saith, he hath sene spirits : so on the other side, it is great impudency, if a man rashly and impudently contemne all things which are aduoy-

shed, of so many, and so credible Historiographers, and auncient Fathers, and other graue men of great au-

thoritie.





The seconde parte of this
 Booke doth shewe, that those Spirits and other
 strange sights, be not the soules of men, but ei-
 ther good or euil *Angels*, or else some secretes
 and hid operations.

CHAP. I.

The opinion or beliefe of the Gentiles, Iewes, and Turkes,
 concerning the estate of Soules seperated from their bo-
 dies.



In the second part of this booke we haue
 to consider, what those things be which
 (as wee haue before shewed) are both
 heard and seene, in the day time and in
 the night, whether they be the soules of
 dead men or no: also what the olde wri-
 ters haue iudged of them, and what the
 holy scriptures, do teach vs herein.

Platos opini-
 on.

Plato doth think, that Heroicall and excellent soules, as
 being of the pure sort, do mount aloft: but that other base
 and viler soules, that are defiled with the pleasures & lustes
 of the bodie, do wander below on the ground, and the same
 he deemeth to be those spirits which are estones seene.

Also other heathen and prophane writers say, they are
 heereby moued to thinke that the soules of men doe liue
 after.

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after death, for that it is most cleare and euident, that many spirits wander and raunge hither and thither, and are oft times heard and seene, and sounde to talke with men: for they suppose that most of these are mens soules. Tertullian. Tullian a very auncient wyter, in his booke *De anima*, saith, that the wise Heathens, which did define the soule to be immortall, (for some of them, as namely the Epicures, thought that the soules died with their bodies) thought that the soules of the wise, if they departed from their bodies, hadde their abiding on high: but the rest were throwne downe into Hell.

Furthermoze, the Heathen thought the Soules should stray continually abroade before they founde rest, vntlesse the bodies from which they were seuered, were rightly buried in the earth. Wherefore (as we may reade in Poets) it was a greuous crime to caste forth any bodie vnburied. Hector in Homere, besought Achilles that he would not cast forth his carcasse to be deuoured of Dogs and birds, but that he would deliuer the same to be entered by olde Priamus his father, and Hecuba his mother. Patroclus appeared in a vision by night after his deathe vnto Achilles, and requested him to bestowe vpon him all funeral solemnities. For otherwise he saide the soules of those that were buried, would thrust him backe, that he should not be able once to enter in at Hell gates. Which example Tertullian allegeth, and therewithal cōfuteeth this haine opinion of the heathen. Palinurus in Virgill, besought Aeneas, that he would cast earth on him, when he was dead, and erect vnto him an hearse, for so did they call those Monuments of the deade, in whiche albeit no man was layde, yet were they vled in the honour of the deceased. Virgill writeth, that Deiphobus his Ghost wandred abroade, vnto the whiche Aeneas erected an Hoyle.

For the Gentiles were of suche an opinion in those dayes, that they thought an emptie and counterfeyted

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buriall profitted very much. Moreover the heathen were perswaded that the soules which dyed befoze their naturall time (especially of those whiche perished by violent death, whom they call *Prodigatus*, as by hanging, drowning, or beheading, &c.) did strate abroad so long time as they should haue liued, if they had not bin slain by violent death. Which opinion Tertullian also confuteth. Plato in his ninth booke *De legibus*, writeth, that the soules of those which are slain, do pursue their murderers so farre, that they do hurt them: the which, except it be vnderstood by way of a Metaphor, is like wise to be reiected.

Plato.

The Iewes opinion.

Iob. 7.

The Catholike faith amongst the Iewes was, that the soules of the dead did not returne into this earth, but either were at rest, which was when they died in the faith of the promised Messias, or were cōdemned if they departed hence in their sinnes without repentance. For Iob in his seuenth Chapter saith: Euen as the cloude vanissheth and fadeth away, so he that goeth downe to the graue shall come by no more, nor returne into his house, &c.

Psal. 31.
Eccle. 12.
Wisd. 3.

But if thou wilt say that Iob was an Ethnicke, it may be alleaged of David, that when he was in very great danger, and death euen present befoze his eyes, he prayed in the 31. Psalme. Into thy hands O Lord I commend my spirit. The Preacher also in his 12. Chapter saith: The spirit shall returne to God that giueth it. In the booke of *Wise dome* (which of olde writers is attributed to Philo Iudeus) the third Chapter thereof, it is writtē: the soules of the righteous are in the hande of God, and no torment shall touch them. And on the other side, the soules of the wicked go downe into hell. In the 49. Psalm it is writtē of those wealtheie worlblers, which for lucre sake, depart from God and his Commandements: They are laid as sheepe in Hell, Death shall consume them, and Hell is their habitation, &c.

Psal. 49.

If the Iewes had beleued, that the soules after this life were

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were tormented in Purgatorie, no doubt amongst so many diuers kinds of sacrifices, which they offered for the sinnes of the liuing, they would at least haue some one kind of sacrifice wherby to redēme soules, or in some part to assuage and mitigate their paines. And that soules do returne after death, do offer themselues to be sēne and beheld of men, and require aide of them, we finde no where in the old Testament, but rather the contrary. In the 2. of Samuel 12. Dauid speaketh this of his yong childe, that he begat by Bersaba, that he could not bying him into life againe, that hee would go to him, and the childe should neuer re turne vnto him againe. And Iesus the sonne of Syrach, in his 3 8. chapter saith: There is no returning from death. Of the vision which was shewed to Samuel, we will straightway speake in his proper place.

2. Samu. 12.

Eccle. 38.

And that in latter ages, long after Christ came in flesh, there were some amongst the Iewes, who thought that the soules separated from their bodies, did straie and raunge abroad: it may hereby be gathered, for that certaine of the Iabbines write, that the soule of Naboth (which was slain, because he would not sell his Vineyard to Achab) was that spirit that promised his helpe to seduce Achab, being as it were one that coueted his death.

The Turkes also belēne that the soule is immortall, and that as soon as they are losed from the bodie, they come either into a place of rest, or of torment. But whether that they did thinke, that soules returned againe into the earth, and roue there to and fro, I could finde no plaine mention thereof in their *Alcaron*.

The Turkes opinion.

¶ 3

The

CHAP. II.

The Papists doctrine touching the soules of dead men, and the appearing of them.

Papists.



He Papists in former times haue publikely both taught and wzitten, that those spirities which men sometime see and heare, be either good or bad angels, or els the soules of those which either lue in everlasting blisse, or in Purgatory, or in the place of damned persons. And that diuers of them are those soules that craue aide and deliuerance of men. But that this doctrine of theirs, and the whole state therof may be the moze evidently perceiued, we will moze largely repeate the same out of their owne bookes. Iacobus de Cusa, a *Carthusian* friar, and Doctoz of diuinitie, wzote a booke of *h* Apparition of soules, after they were seperated fro the bodies: which worke of his, hath in it many superstitious toyes, and was Printed in a Towne belonging to the dominion of *Berna*, named *Burgdorse*, in the yeare of our Lord, 1475.

Iacobus de Cusa.

Four places
for soules.
Heauen.
Hell.
Limbus puerorum which
is a place where
the Papistes
imagine the
soules of yong
childre to be,
which departed
without
Baptisme.
Purgatorie.

Papish wyters commenting on the 4. booke of the *Palster of Sentences*, do appoint foure places to receiue soules, after they are departed from the bodies. Thre of the which places they say are perpetuall, and one which lasteth but for a time already limited.

The first place or receptacle is *Calum Empireum*, the fire heauen, so termed of his passing great brightnesse and glozy, which they say is the seate ordeined for *h* blisset sort: this place by an other name in scripture is called *Paradise*. The second place is *Hell* vnder the earth, being the *Han* sion of *Diuels* and *Infidels*, departing hence in deadly sinne, without repentance. The third place they tearme *Limbus puerorum*, which is prouided as well for the children of the faithfull, as of the unfaithfull: who (they say)

shall

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shall continually abyde there without any sense of payne, being only deprived from the fruition of Gods presence. And therefore they say, that after their death, they ought not to be buried in holy buriall. The fourth place is Purgatorie, which is prepared for them that departe hence without deadly sinne, or if they committed any such sinnes, did some penance for them, but yet made not full satisfaction for them, or else went hence only stained with venial sin.

Of this place, to wit, Purgatorie, Popish writers teach marvellous things. Some of them say, that Purgatorie is also vnder the earth as Hell is. Some say that Hell and Purgatorie are both one place, albeit the paines be diuers according to the deserts of soules. Furthermore they say, that vnder the earth there are more places of punishment in which the soules of the deade may be purged. For they say, that this or that soule hath bin saine in this or that mountaine, floud, or valley, where it hath committed the offence: and that these are particuler Purgatories, assigned vnto them for some speciall cause, before the day of Iudgement, after which time all manner of Purgatories, as well general as particuler shall cease. Some of them say, that the paine of Purgatorie is all one with the punishment of hel, and that they differ only in this, that the one hath an end, the other no ende: and that it is far more easie to endure all the paynes of this worlde, whiche all men since Adams time haue sustained, even vnto the day of the last Iudgement, than to beare one dayes space the least of these two punishments.

Further they holde that our fire, if it be compared with the fire of Purgatorie, both resemble only a painted fire. Seeke their Doctors in this point, on the fourth booke of Sentences, the 20. distinction.

This question also they moue, by whome the Soules in Purgatorie are tormented. Wherefore their opinions are very diuers, and disagreeable among themselves.

By whome
Soules are tor-
mented in pur-
gatorie.

Richardus

Richardus de Media Villa a *Franciscan* Frier, writeth by on the Maister of Sentences, and saith, he verily belœueth that soules are caried by good Angels, into the places of toyment, but yet that they themselues do not toyment them, because they shall become at length fellow citizens with them. Neyther yet are they punished by Devils (who after this life do no longer tempte men) but only by the mœre iustice of God. And yet (saith he) it may so come to passe, that the Devils be present at the doing thereof, and reioyce at their tortures. I thought good to repeate these things of Purgatorie somewhat at large, the rather for that the reader might see, that their Doctours do disagree in a matter of great weight, by which they haue both robbed men of their wealth, and plunged them into very great miserie.

Papists feigne
that soules re-
turne to earth
again.

Hœr vnto they adde, that the spirits, as well of the good, as the ill, do come and are sent vnto men liuing, from hell. And that by the common lawe of iustice, all men at the day of Iudgement shall come to their trial from hell: and that none before that time can come from thence. Further they teache, that by Gods licence and dispensation, certaine, yea before the day of Iudgement, are permitted to come out of hell, and that not for euer, but only for a season, for the instructing and terrifying of the liuing. Hœr vpon they recite diuers kindes of visions, that certaine Clarkes, and Laye persons being damned, bothe men and women, haue appeared to their ghostly fathers, and others, and haue opened vnto them the causes of their damnation: all which to rehearse hœre were lost labour. And that the soules which be in euerlasting ioye, or in Purgatorie, do often appeare, it may be sene in Gregories Homelies and Gregories Dialogues, who writeth that Peter and Paule, and other Saintes, did not onely appeare vnto holie men, but did also conducte their Soules vnto Celestiall ioye. Moreover that God doeth licence soules,

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soules to return from those two places, partly for the comfort and warning of the living, and partly to pray aide of them. And yet that those soules be not here represent themselves to be seene of man, when, and how often soeuer they list themselves. No doubt these men thewe themselves to haue a sharpe wit and profound knowledge.

These Doctors moreouer moue this question, whether we may request without offence, that the soules of such as are departed, may thewe themselves to be beheld and seene of the living. Whether we may with to see spirits.

To riue asunder this crabbed knoiste, they bring this twedge: that if this request proceede of some good intent, without the spot of lightnesse & vanitie, that a man might vnderstand the state of some friend, neighbour, benefactour, or of his parents, or some other, therby to helpe and relieue them speedily of their torments, it is no offence at all: because dead mens soules doe of their owne accord thewe themselves vnto the living, to receiue helpe of them, and therefore nothing can let vs to aske this thing at Gods hand. Of this opinion is Thomas of Aquine.

But as concerning the time and place, when and where Spirites doe proffer themselves to be seene, they say, no certaine rule can be giuen: for this standeth wholly in Gods pleasure, who if he list to deliuer any, suffereth him to make his appearaunce forthwith, euen in such places as he may be well heard in. And that spirits do not alwayes appeare vnder a visible shape, but sometimes inuisibly, in so much that sometime nothing else is heard of them but sneeling, spitting, sighing, and clapping of hands &c. Of which point I haue noted somewhat before, when I spake generally of ghostes, because they appeare in sundry sorts. And where soeuer these spirits be, they say, that they endure punishment. Besides that soules doe not appeare, nor answer vnto euery mans interrogatorie, but that of a great number they scantly appeare vnto one.

¶

And

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How a man
ought to see
himself when
spirits appeare
according to
the Papists.

Dan. 10. 11.

1. Sam. 3.

And therefore they teache. Whensoever such visions of spirits are shewed, men should vse fasting and prayer: or euer they demaunde any question of them: which (say they) in the tenth and eleventh Chapters of Daniell, is read to haue bene done by Daniell himself. Besides this, Christ, and massing should be vsed ere we question with them: farther, that we should not giue credit as soone as we heare but one sign, but waite to heare the same thrice repeated, which in the first booke of Samuel and third Chapter, is read to haue bin done by Samuel being yet a childe: for otherwise the diuell may delude and deceiue vs, as he doth very often. And so soone as these thinges are dispatched and performed, that foure or fise deuout priests are to be sent for, which should come to the place where the spirit was wont to shew himselfe, and that they should vse certaine ceremonies, as to take a candle that hath bene halowed on Candlemasse day, and light it: also holy water, the signe of the Crosse, a censur, for in their hand, and when they light their candle, should pray ouer it (as I remember) the seuen penitential psalms, or read the Gospell of S. Iohn. And when they came to the place, they should sprinkle it with holy water, and perfume it with Frankincense, casting about their neckes a holy stole, and then that one of them kneeling on his knees, should rehearse this prayer following.

O Word Jesu Christ, the searcher of all secrets, which art alwaies wont to reueale healthfull and profitable things vnto thy faithfull people and litle ones, which hast permitted some certaine spirit to shew himselfe in this place: we humbly beseech thee of thy great mercy, by thy death & passion, and by the shedding of thy most precious blood for our sinnes, that thou wilt vouchsafe to giue in charge to this spirit, that he may declare and open what he is, without any praying or hurting of vs, or of any other creature besides: shewing vnto vs thy seruants, or to other sinners as we be, who he is, why he is come, and what he desireth, so that

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that he rebv thou maist be honoured, he comforted, and thy faithfull people also holpen and succoured. In the name of the father, the sonne, and the holy ghost. Amen.

Yet do they teach, that a man may chose to vse this or some other forme of prayer; and ceremonies: because that without these, spirites haue often appeared, & shewed what they required. This done, we should (as they teach) fall to questioning with them, and say: Thou spirite, we beseech thee by Christ Iesus, tell vs what thou art, and if there be any amongst vs, to whome thou wouldest gladly make answer, name him, or by some signe declare so much: After this, the question is to be moued; eache man there present being recited toether he would answer vnto this or that man. And if at the name of any, hee speake, or make a noyse, all other demaunds remaining, should be made vnto him: As these and suche lyke. What mans soule he is: for what cause he is come, and what he doth desire: Whether he require any aide by prayers and suffrages: Whether by fasting, or almes giuing he may be released: Further, by how many Passes that may be compassed, by three, six, ten, twentie, thirtie. &c. Furthermore, what manner of priests should say Masse for him, Monks, or secular priests. Then if he aske for any fasting, by what persons, how long, and in what sort he wold haue it done: If he require almes deeds, what almes deeds they should be, how many, and on what persons bestowed, whether on him that lacketh harbour, or that is diseased of the leprosie, or on some other sort of people.

Furthermore, by what signe it may be perfectly knowne that he is released, and for what cause he was first shut vp in Purgatorie. And yet they hold, y no curious, vnprofitable, or superstitious questis shuld be demanded of y spirit, except he wold of his owne accord reueale and open the. And y it were best, y sober persons shuld thus questis w him, on som holiday befoze dinner, or in y night seaso, as is commonly

accustomed. And if the spirit will shewe no signe at that time, the matter should be deferred vnto some other season, vntill the spirit would shewe himselfe againe: and yet that the crosse and holy water should bee left there, for that by the secret iudgement of God, it was ordeined, that they should appeare at certaine houres, and to certaine persons, and not vnto all men. And farther, they say that we neede not to feare, that the spirit would doe any bodily hurt vnto that person, vnto whome it doth appeare. For if such a spirit would hurt any, he might iustly be suspected that he were no good spirit.

By what tokens good spirits may be discerned from euil.
Luke I.

Moreover, popish writers teach vs to discerne good spirits from euil, by foure meanes. First they say, that if he be a good spirit, he will at the beginning, somewhat terrifie men, but againe some reuiue and comfort them. So Gabriel with comfortable words did lift vp the blessed Virgin which befoze was soze troubled by this salutation. They also alleage other examples. The second note is to discerne them by their outwarde and visible shape. For if they appeare vnder the forme of a Lyon, Beare, Dog, Toade, Serpent, Cat, or blacke ghosst, it may easily be gathered that it is an euil spirit. And that on the other side, good spirits doe appeare vnder the shape of a doue, a man, a lambe, or in the brightnesse, and cleare light of the Sunne.

We must also consider whether the voyce whiche we heare be swete, lowly, sober, sorrowfull, or otherwise terrible and full of reproach, for so they terme it.

Thirde we must note, whether the spirit teache ought that doth varie from the doctrine of the Apostles, and other Doctors approued by the Churches censure: or whether he vtter any thing that doth dissent from the faith, good manners, and ceremonies of the Church, according to the Canonical rites or decrees of Councils, and against the lawes of the holy church of Rome.

Fourthly, we must take diligent hede whether in his words,

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wordes, deedes, and iestures, he do shewe forth any humilitie, acknowledging or confessing of his sinnes & punishments, or whether we heare of him any groning, moeping, complaint, boasting, threatenings, slander or blasphemie. For as the beggar doth rehearse his owne miserie, so likewise doe good spirits that desire any helpe or deliuerance. Other signes also they haue to trie the good Angels from the bad: but these are the chiefe.

Now touching the suffrages or waies of succour, wher by soules are dispatched out of Purgatorie, Popish doctors appoint foure meanes: That is, the healthfull offering of the sacrifice in the Sacrament of the aultar, almes giuing, prayer, fasting. And vnder these members, they comprise all other, as solued pilgrimages, visiting of Churches, helping of the poore, and the furthering of Gods worship and gloze, &c. But aboue all, they extoll their Masse, as a thing of greatest force to redeme soules out of misery: of whose wonderfull effect, and of the rest euen now recited by vs, they alleage many straunge examples.

Of these things they moue many questions, the which who so lust to see, let him search their booke which haue bin written and published of this matter.

Neither only in their writings, but in open pulpit also they haue taught, how excellent and noble an act it is, for men touched with compassion, with these foresaid workes to ridde the soule that appeareth vnto them and craueth their help, out of the paines of purgatorie: or if they cannot so doe, yet to ease and alluage their torture. For say they, the soules after their deliuerance, ceasse not in moste earnest maner to pray for their benefactors, and helpers. On the other side, they teach that it is an horrible and heynous offence, if a man giue no succoure to suche as seeke it as his hands, especially if it be the soule of his parents, brethren and sisters. For except by them they might conveniently be released of so manifolde miseries, they woulde not so earnestly

How we may helpe and succour soules.

A notable deede to relieue soules.

earnestly craue their helpe. Wherefore say they, no man should be so voyd of naturall affection, so cruell and outragious, that he should at any time deny to bestowe some small wealth, to benefit those, by whom he hath befoze by diners and sundry waies bene pleased.

If they were not the soules of the dead which craue helpe and succour, but diuellish spirits, they would not will them to pray, fast, or giue almes for their sakes: for that the diuels do hate those, as also all other good workes.

CHAP. III.

What hath followed this doctrine of the Papists, concerning the appearing of mens soules.



In these means it came to passe, that the common sort were of opiniō, that those spirits which wer seen and heard, were the soules of the dead, and y whatsoeuer they did say, was without gain saying to be belueued. And so the true, simple, and sincere doctrine of y calling vpo God in the name of Christ Iesus only: of the confidence in Christs merits, and redemption from sin and damnation: of y true deeds of Christian charitie, was daily moze and moze impugned and oppressed. So that when men by litle and litle, forsooke holy scripture, and cast it aside, mens traditions and precepts began straightway to be had in great price and estimation, yea, they were moze regarded than Gods owne word. A great offence was it taken to be, if any would presume once to bzeake mens traditions. On those apparitions of spirits, as on a sure foundatiō of their Purgatory is chiefly builded. For by talke had with them, Popish writers taught that men attained vnto saluation, by their owne, and by other mens merits: which opinion so blinded them, that they became retchlesse, secure, and sluggish. For if a

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my dyd so perswade himselfe, that he coulde hye one for
mony, which could worke one feate or other to deliuer the
deade from tozments, then woulde he either delay the a-
mendment of his life, or utterly neglect it. Wherefoze vnto
suche fellows, that happened, whiche chaunted vnto the
fue foliish virgins, of whom mention is made in the .25. of
Mattheu. By these apparitions of spirits, masses, images,
satisfaction, pilgrimages for religion sake, reliques of saints,
monasticall bowes, holidays, auricular confession, and o-
ther kinds of worshippings and rites, and to be short, all
things whiche haue no grounde in holy scripture, by little
and little grewe into authoritie and estimation. So that
the matter came at the last to that extremitie and excelle,
that many deuoute, and simple soules, pinched and nipped
their owne bellies, that they might y better haue by these
meanes, wherewithall to finde and mainteine idle monks
and priests, and to offer vnto images. They founded chap-
pels, alters, manasteries, perpetuall lights, anniuersaries,
frieries, and such like, to release their friends out of the
tozments of Purgatorie. And this did the walking spirits
will them to do. And sometime also by their counsell, mens
last willes & testaments were altered. Hereby priests and
monks increased daily, their parishes, colleges & monaste-
ries with yerely reuenues, & got into their hands y best
farms, vineyards, lands, medowes, poudes, parkes, bond
men, iurisdictiones, great lordships, and the authoritie of the
sword. For after y this opiniõ once toke firme roote in mē
harts, y mens soules did walke after their death, & appeare
on y earth, the greatest part did whatsoeuer they comma-
ded thē. And y it may more plainly be perceiued how much
mē esteemed those visions & such like pelf, & how in memo-
rial of thē they deuised & framed to theselues new kinds of
worshippings, I will recite vnto you one or two histories.

Martinus Polonus Archebithop of Consentine, and the
Popes Penitētiarie, writeth in his Chyonicles, that Pope
Clement

Monkes by
their course
of spirits haue
heaped infinit
riches.

Martinus Po-
lonus.

Clement the fourth did canonize for a Saint at *Viterbe*, one *Eduergia*, Duchesse of *Polonia*, a widdow of great holinesse, who (among many notable things that are writtten of her) when her canonization had bene many yeares delaied, at length appeared her selfe in a Vision to her Doctor in the Court of *Rome*, being heauie and pensue about this matter, and certified him, both of the speedie dispatching of this businesse, and also of the day wherein it should be dispatched. Canonization amongst the *Ethnicks*, from whence it toke his originall, is named *Sanctum*, that is, deification, or making of a God.

All soules day
whence it took
originall.

Polydore.

Ioannes Tritenhemius Abbotte of *Spanheim*, a man of great authoritie, in his booke of *Chronicles* teacheth, that the memorie of all faithfull soules, termed All soules day, had his originall obseruation by this meanes: that when a certaine Monk returned from *Ierusalem*, and lodged in a certaine Hermits house in *Sicill*, about the mount *Aetna*, which slatheth forth fire, he learned of the saide Hermit, that many soules of the dead were tormented there by fire, out of which again through the prayers of the faithful, they were released, as it was taught him by the testimony euen of the spirites themselves. Heres also writeth *Polydore* *Virgil*, in his first booke, and 9. Chapter, *De inuentione rerum*, that the feast of All hallowes had the very same originall, whiche they shall finde in *Petrus de natalibus* his tenth booke, and first Chapter. Whereby thou maist gather, that feastes were first ordeyned by the tales of spirites appearing vnto men. The like fable is founde in *Damascene*, who writeth of *Macharius* thus: When accordyng to his maner he prayed for the dead, and was desirous to vnderstande whether his prayers did profite them ought, and whether they receiued any comfort thereby, God willing to reueale so muche to his seruaunt, inspired a drie skull with the word of truth, so that the dead skull brake forth into these words: When thou praicest for the dead,

we

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We receiue comfort by the prayers.

Of the like rote spring the order of the Carthusian Monkes, which of the common sort is iudged to be the most holiest and straightest order of the which the Monkes themselves of this bywode haue put forth a booke. For as Polydore Virgil recordeth, they began vpon this occasion in the Vniuersitie of *Paris*; in the yeare of our Lord 1080. A certaine Doctoz which for his learning and integritie of life was very famous, chaunced to die, when he should haue bene buried in a certaine Church, he cried out with an horrible voyce: I am by the iust iudgement of God accused. Whereupon they left the Coffin in the Church by the space of thre dayes, during which time the people flocked together out of sundry places, to behold this straunge sight. The second day he cried againe: By the iust iudgement of God I am iudged. The third day like wise he cried: I am by the iust iudgement of God condemned. And as Vincentius Bellonacensis saith, some adde hereunto, that he rose vp thrice vpon the beere, which perchaunce they saine of their owne heads. Now because no man suspected that so notable and famous a man was vtterly condemned for euer, every man was soze astonished thereat.

Wherefore Bruno, a Doctoz of diuinitie bozne in *Coleine*, forthwith forsooke all that he had, and taking to him fire other godly companions, gat him into a desert called *Carthusia*, in the diocesse of *Gracionopolis*: where he erected the first monasterie of that order, which dealing his name of the place, was called the Carthusian order. For this cause also, or for the like, many other monasteries at the first beginning, were both founded and endowed with great liber-
ty.

The beginning of the order of Carthusians. Polydore.

Testimonies out of the word of God, that neither the soules of the faithfull, nor infidels, do walke vpon the earth after they are once parted from their bodies.

Soules go ei-
ther to hell or
to heauen.

Now that the soules netther of the faithfull nor of infidels do wander any longer on the earth, when they be once scouered from the bodies, I wil make it plaine and euident vnto you by these reasons following. First, certaine it is, that such as depart hence, either die in faith, or in vnbeliefe. Touching those that go hence in a right beliefe, their soules are by and by in possessiō of life euerlasting, and they that depart in vnbeliefe, do straightway becom partakers of eternal damnatiō. The soules do not vanish away & die with the bodie, as y^e Epicures opinion is, neither yet be in euery place, as som do imagin: touching this matter I wil alleage pithie & manifold testimonies out of the holy scripture, out of which alone this questiō may and ought to be tried & discussed. Our Sauour, Christ Iesus which could well iudge of these misteries, in the 3. of Iohn saith: So God loued the world, y^e he wold giue his only begotten son, y^e whoso beleeueth on him, shuld not perish, but haue life euerlasting. For god sent not his son into y^e world to cōdemne y^e world: but that y^e world by him might be saued. He y^e beleeueth in him is not cōdemned, & he y^e beleeueth not, is cōdemned alredy, because he beleeued not in y^e name of y^e only begotten son of god. And in y^e 5. of Iohn he saith: Verily verily I say vnto you: he that heareth my word, & beleeueth on him y^e sent me, hath euerlasting life, & shall not come into iudgemēt or cōdemnation, but hath passed alredy frō death to life: he doth not say y^e his sins shuld first be purged in purgatorie. And in the 6. cha. he saith: This is y^e wil of him y^e sent me, that euery one y^e seeth the son, and beleeueth on him, should haue life euerlasting, and I will raise him vp at the last day againe: verily I say vnto you, he that beleeueth on me hath life euerlasting. In the 14. of Iohn, also our Sauour Christ Iesus saith, that he wil take vs vp to himselfe, that where he is, there should

we

Iohn 3.

Iohn 5.

Iohn 6.

Iohn 14.

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We be also, &c. When Christ sent forth his disciples to publish his gospel in y^e 10. of Mar. he said vnto them: Go ye into the whole world, and preach y^e gospel to euery creature: he y^e belueth and is baptized, shalbe saued, and he y^e belueth not shalbe cōdemned: & in the 5. cha. of y^e 2. to y^e Cor. y^e apostle Paul saith: we know y^e if the earthly house of this tabernacle be destroyed, we haue a building of God, y^e is, a house not made wth hands, but eternal in y^e heuens, &c. & y^e these places it may be euidently gathered, y^e the soules of the faithful are take vp into eternal ioy: and the soules of the vnfaithful as soone as they are departed frō their bodies are condemned to perpetual torment. And y^e this is done straightway after death, may be perceined by the words y^e Christ spake to the theefe on the crosse, when he hong on his right hand: This day shalt thou be with me in paradise. And in the 14. cha. of the Apoc. it is written, And I heard a voice y^e said vnto me, write, Blessed are y^e dead y^e die in the lord, *in ipso modo*, as the old translation redeth, y^e is by & by, out of hand, without delaye. Steue in the very point whē he looked to be stoned, cried lord Iesu receiue my spirit. He doubted nothing, but was assuredly perswaded y^e his soul shold straightway be translated to eternal ioy. Paul in the 1. chap. of his epist. to the Philip. saith: I desire to be lofed, or I couet to depart hence, and to be with Christ: Here is no mentiō at all of purgatory, in which the soules shold be first purged. If thou wilt here obiect that the persons afoze alleaged were saints and martirs, we say farther, that paradise was opened also to the theefe, as soone as he became repentant. And that the soules both of the faithful & vnfaithful, which presently after their death are translated to heauē or hel, do not return thence into the earth before the day of the last iudgement, may wel be perceined by the parable of the rich man cloathed in purple, and Lazarus, as we read in the 16. of Luke. For when the rich man prayed Abraham that he would send Lazarus vnto him, to cole his tong, Abraham gaue him this answer: Betwixt thou

Mat. 10.

2. Cor. 5.

Luke 23.

Apo. 14.

and vs, there is a great gulfe set, so that they which would go hence (from Abrahams bosome) to you (in Hell) cannot: neither can they come from thence to vs. And when he besought him, that he would send Lazarus to his fathers house to admonish his five brethren, least they also should come into that place of torment: he saide vnto him; They haue Moses and the Prophets, let them heare them. And again: If they heare not Moses and the Prophets, neither will they beleue though one rose againe from the dead.

CHAP. V.
Testimonies of the auncient Fathers, that dead mens soules parted from their bodies, doo not wander heere vppon earth.

August.



This matter was also thus vnderstood by the holy and auncient Fathers: For Augustine in his 18 Sermon *De verbis Apostoli*, hath, that there be two mansions, the one in euermolasting fire, the other in the euermolasting kingdome.

Idem.

And in his 28. Chapter of his first booke, *De peccatorum meritis & remissione contra Pelagianos*, in the seventh tome of his woorkes, he saith: Neither can any man haue any middle or meane place, so that he may be any other where than with the diuel, who is not with Christ.

Idem.

And in his notable wooke *De ciuitate Dei*, the 12. booke and 8. Chapter, he saith: The soules of the goodly so sone as they be seuered from their bodies be in rest, and the soules of the wicked in torment, vntil the bodies of the one be raised vnto life, and the other vnto euermolasting death, which in scripture is called the second death.

Iustine.

Iustine also an auncient Father, writeth in *Responsiones ad Orthodoxos*, quest. 75. that the difference of the iust and vniust, doth appeare euen as sone as the soule is departed from

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from the body. For they are carried by the angels into such places as are fit for them: that is, the soules of the iust are brought vnto Paradise, where they haue the fruition of the sight and presence of Angels, and Archangels: and moreouer the sight of our Saviour Christ, as it is contained in that saying, whiles we are strangers from the bodie, we are at home with God. And the soules of the vnrightheous on the other side, are carried to Hell, as it said of Nabuchodonozor the king of *Babylon*: Hell is troubled vnder thee, being readie to mete thee, &c. And so till the day of resurrection and reward, are they reserved in such places as are meetest for them.

Saint Hillarie in the ende of his exposition of the second Psalme, writeth: that mens soules are straightway after death, made partakers of rewards or punishments.

Hillarie.

And touching the soules of the old Patriarkes, that died before the natiuitie of Christ; Austin, Hierom, Nazianzen, and other holy Fathers teache, that God in certaine places by him chosen out for that purpose, hath preserved the soules of al those that are departed from this life in the true faith of the Messias to come, in such sort that they feele no griefe, but yet are deprived of the sight of God. This place they call Abraham's bosome, and Hell (for Hell doth not alwaies betoken a place of torment, but also generally the state that soules are in after this life.) And that our Lord Iesus Christ did visit and release them, and when he ascended, carried them with him selfe into heauen. Albeit certain of the Fathers, as Ireneus, Tertullian, Hilarie, & others, think that they shall at the last day ascend to heauen. Some also there be of our time which maintaine this sonde opinion, that the soules sleep, vntil the day of the last iudgement, in which they shall be again coupled with their bodies: but this assertion hath no ground in holy scripture, of the which point diuers haue entreated. But especially Iohn Caluin, Calvin. that worthy seruant of God, in a proper Treatise that he

Dormitanti.

non obdormit
collew.

de illis.

Caluin.

118 The second parte

wrote of the same matter, in which he doth learnedly confute their reasons that maintein the contrary opinion.

Wherefore sith holy scriptures, as the fathers understand and interpret them, teache that the soules of men, as soone as they departe from the bodies, do ascende by into heauen if they were goodly, descende into hell if they were wicked and faithlesse, and that there is no thirde place in which soules should be deliuered, as it were out of prison, & that soules can neither be reclaimed out of heauen or hell. Hereby it is made euident, that they cannot wander on the earth, and desire aide of men. For first the soules of the blessed need no aide or help that men can giue them: on the other side, the damned sort can no way be releued: the which so.

Ciprian mar.

Ciprian the martir in his oration against Demetrian, doth plainly witnesse in these words: when we be once departed out of this world, there is after ward no place left for repentance, no way to make satisfaciō: here life is either won or lost, & so forth. Albeit the testimonies already alleged on this point of doctrine, may well suffice those that loue the truth, and are desirous to come to the knowledge therof: yet to increase the number, I wil recte other testimonies also out of y^e fathers, to proue manifestly, y^e the soules departed, do not againe returne, & wander on the earth; so that all they which haue not yet stopped their eares that the truth might not pierce & enter into them, may euidently perceine, that those ancient times taught a far better doctrine of those spirits and ghosts, than other latter times under poperie haue comended and allowed. Tertulian a very auncient wyter, in the end of his booke De anima, saith, the soules do not any longer abide on the earth; after they be once loosed from their bodies: & that neither by their owne accōd, nor other mens commandement, they do wander at all after they haue descended into hell, but he saith, that euil spirits do vse this kinde of deceit, to saine themselves to be the soules of suche as are deceased. And that Hell is not open to any soule, that

Soules do not walke.

Tertulian.

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that it should afterward at any time depart thence, Christ our Lorde in the parable of the poore man that was in rest, and the rich glutton that was in torment, both plainly ratifie vnder the person of Abraham, that there can be no man sent backe to the weozel ought of the state of hel. And albeit the fathers haue noted certaine errors and scapes in Tertullian, yet there was neuer any that repproued him for this opinion. Athanasius in his booke of questions, the iiii. Athanasius. questio, doth giue a reason wherfore God will not suffer that any soule deceased, should returne vnto vs, and declare what the state of things is in hel, and what great misery is there: hereby (saith he) many errors wold easily spring vp among vs: for many diuels might so take on the shape of men, and be transformed into y^e likenesse of the dead, and say, that they arose frō the dead, and so publish many lying tales, and false opinions of things there don, thereby to seduce and hurt vs. Weigh these wordes of Athanasius, I pray the.

Chrysostome. Saint Chrysostome, in his nynetiēth Homilie on the eight chapter of saint Matthewes Gospell, hath in maner the same wordes, for he moueth this question: Why suche as were possessed with Spirites, liued in graues? Therefore (sayeth he) they abode there, to put this false opinion in mens heads, that those persons soules whiche by violent death departed, were turned into Diuels, and so did seruice vnto witches and soothsayers. The which opinion the diuell first brought in, thereby to diminishe the Martyrs prayse and glozie, that so the Sorcerers might flea those persons, whose wicked tranell and help they vsed, and those matters saith he, are far from truth. For he prooueth by the Scripture, that the spirits of the goodly are not vnder the power of the Diuels, nor yet do stray abroade after death: then that they woulde retourne vnto theyr owne bodies, if they mighte wander whether they liued. And further if they didde any seruice to theyr furtherers, by that meanes they should at their handes creeue

receiue a reward for an ill deed and displeasure. By naturall reason also it cannot come to passe, that a mans bodie should be turned into an other bodie, and therefore also the spirit of a man cannot be changed into a diuel.

But among other things which properly belong to our purpose, he saith: If we heare a noyse that saith, I am such a soule, we must thus thinke, that this talke proceedeth of some sleight and subtiltie of the diuel, and that it is not the soule of the dead bodie that speaketh these things, but the diuell that deuileth them to deceiue the hearers. And by and by he saith, that these are to be counted old wiuers words, or rather doting soles toyes to mocke children withall. For the soule when it is parted from the bodie cannot walke any longer in these parties. For the soules of the iust are in the hands of God. And on the other side, the soules of the wicked after their departure hence, are straightway ledd aside and withdraue from vs, which may euidently be scene by Lazarus and the rich man. And in another place also the Lord saith: This day will they take thy soule from thee, wherefore the soule cannot heere wander when it is departed from the bodie.

A little afterward he addeth, that it may be proued out of many places of scripture, that the soules of the iust do not here wander after death. For Seuen saith, Lord receiue my spirit, and Paule desired to be loosed and to depart hence, and to be with Christ.

Also the scripture, as touching the Patriarks death, useth this phrase, he is laide vnto his fathers, growne vp vnto a good olde age. And that the soules of sinners and wicked men, cannot after their departure, here abide any longer, we may learne by the riche mans words, if we will weigh and consider with our selues what he demanded and could not obtaine. For if after death mens soules might any longer haue their conuersation heere on earth, no doubt the riche man himselfe would haue returned as his desire

was

of vvalking Spirits. 121

was, and certified his friendes of hell torments. Out of which place of scripture it is most cleare, that soules immediately upon their departure from their body, are carried vnto a certayne place, whence they cannot of themselves returne, but haues must waite there for that terrible day of iudgement.

Also in his second Homily of Lazarus, among other things, he saith; It is most plaine, not only by that we haue before rehearsed, but also by this parable, that soules parted from the bodie, haue their abiding here no longer, but are forthwith lead away. For it came to passe (saith he) that he died, and was carried away by the Angels. And not onely the soules of the iust, but of the vniust and wicked, are hence led away, and carried to their proper places, which doth evidently appeare, by another rich man, of which mention is made in the 12. of Luke, to whom the Lord saith: Upon thee this night will they take thy soule from thee.

And in his fourth Homily of Lazarus, he plainly teacheth, that we should giue more credite to holy scripture, than to one that came from the dead; or an Angell from Heauen. Here withall he also sheweth, that the dead do not only make no appearance vnto men liuing, but yeldeth reasons wherefore they do not returne hither, in these words. If God had knowne that the dead being raised might haue profited the liuing, he would neuer haue let passe so great a benefit, who other wise doth giue and prouide vs all things profitable.

Furthermoze he addeth, that if it were requisite still to raise by dead men, to make relation vnto vs of such things as there are done; this no doubt in continuance of time would haue bene neglected; and so the Diuell very easily would haue broached and brought in damnable opinions into the world. For he might often haue made counterfeited lightes, or suborned such as should faine their selues to be dead and buried; and by and by to present themselves before men,

men, as if they had bin in deere raised from death, and by
 such a manner of persons might so haue bewitched simple
 soules; that they would beleue whatsoeuer he would haue.
 For if now when there is indeed no such thing, the vaine
 dreames as if were of men deceased, that haue bin shewed
 to men in sleepe, haue deceiued, peruerter & distroied many;
 surely much sooner would the same haue fallen out, if it had
 bin a thing truly don, & this opinion had preuailed in mens
 heads. For if many dead persons had retourned backe a-
 gain into this life, the wicked spirit the diuell would easily
 haue deuised many sleights and willes, and brought in much
 deceit into the life of man. And therfore God hath clean shut
 by this doze of deceit, and not permitted any dead man to re-
 turne hither & shew what things be don in y other life, least
 the diuel might greedily catch this occasiõ to plant his frau-
 dulent policies. For when the prophets were, he raised by
 false prophets; when the Apostles were, he stirred by false
 Apostles; and when Christ appeared in flesh, he sent thither
 false Christs or antechrists: And when sincere & sound doc-
 trine was taught, he brought into the world corrupt & dam-
 nable opinions, sowing tares wher soeuer he came. And ther-
 fore although it had come to passe, y dead mē should return a-
 gain, yet would he haue counterfeited y same also by his in-
 struments, by some fained raising of the dead through the
 blinding and bewitching of mens eyes: or otherwise by sub-
 orning of some whiche should feine themselves to be dead
 (as I said before) he would haue turned all things topsit-
 ur, and viterly haue confounded them. But God who kno-
 weth all things, hath stopped his way, that he should not
 thus deceiue vs; and of his great mercie towards vs, hath
 not permitted that at any time any shuld return from thece
 and tel vnto mē liuing, such things as there are don, hereby
 to instruct vs that we should be of this opinion & iudgment,
 that the scriptures ought to be beleued before other things
 whatsoeuer, because that God in them hath most clearly

taught.

of vvalking Spirits. 123

taught vs the doctrine of the last resurrection. Further, by them he hath conuerted the whole world; banished error; brought in truth, and compassed all these things by vile and base sithers, and finally in them hath giuen vs euery where plentifull arguments of his diuine prouidence, &c.

S. Cyril in his 11. booke & 36. cha. vpon S. Iohns gospell Cyrillus.
saith: We ought to beleue, that when y^e soules of holy men are gone away from the bodies, they are commended vnto the goodnesse of God, as into the handes of a most deare father, and y^e they do not abide in y^e earth, as some of the Heathens beleued, vntill such time as they abhorred their graues: neither that they are carried as the soules of wicked men, vnto a place of exceping torment, which is hel, Christ hauing first prepared this tormente for vs, but that they rather mount vpalost into their heauenly fathers handes, &c.

And in the Popes canon law, *Causa 13. quest. 2. Fatendum*, The Glosse of
we read, that many do beleue that some come from y^e dead to the liuing: euen as on the other side holy Scripture doth the cano law.
Deut. 18.
witness that Paule was caught vp from the liuing into Paradise. Vpon these words the glosse saith, that some doe indeed so beleue, but falsly, sith they be but fantasies and vain imaginations, as it is in *Causa 26. questione 5. Episcopi*.

What farther may bee saide to those men that knowe these things, and neuer thelesse do beleue that soules strate on the earth, I know not: and yet that I may laie out all things plainly, I will heere confute their chiefest arguments.

CHAP. VI.

A confutation of those mennes arguments or reasons, which affirme; that dead mens soules doo appeare
And first that is answered whiche certaine doo alleage; to witte, that God is omnipotent; and therefore that he can worke contrary to the ordinary course of nature.

First our aduersaries do laie against vs, that by the vsuall and common course of things; the soules of the godly abide in heauen, and the soules of the wicked in hell, vntill the last day, and do not walke at all: but yet that God may dispence with them to appear here sometimes, therby to instruct and admonish vs: And then Samuel did appeare after his death vnto king Saule, and Moses also which forsooke this life many yeres before: Likewise Elias, who was taken vp into heauen in a fire charet, appeared vnto Christ our sauiour, & his thre disciples, whom he tooke with him at his transfiguration in the mount. Lazarus also of Bethanie, returned from death into this earth, and many other also were raised from death by Christ, his Apostles, and Prophets.

Farther they alledge this, y^e Christs Apostles be leaued, that y^e spirit or soule either of Christ, (as som of the fathers vnderstand it) or of som other person did appear vnto them. Besides to proue this matter, they alledge places out of the fathers, decrees of counsels, & the common report y^e hath bin hanted of those y^e returned frō the dead. To al these reasons by Gods assistance, we will briefly and orderly answer.

The soules do
returne to
instruct men
contrary to
the common
course of nature,
by the
omnipotent
power of god.

As touching y^e first obiection, y^e al things are possible vnto God, we deny it not. We graunt then, that God can bring soules out of heauen or hel, and vse their trauell & seruice to instruct, comfort, admonish, & rebuke men. But for y^e no text or example is found in holy scripture, that euer any soule came from y^e dead, which did so scoule & warn men: or y^e the faithfull learned or sought to vnderstand any thing of the soules deceased, we cannot allow y^e sequelle of their reason. We may not of Gods almightie power inferre conclusions to our pleasure. For this is a principle holdē in scholes, y^e the reason doth not truly follow, y^e is set from y^e power of doing, to the deed done. For God doth nothing against himself, or his word writen, to warrāt their reason: they shuld first haue proued, that it was gods wil, y^e soules shuld return into the earth: for so do holy fathers intreat of gods almightie power.

Tertul-

of vvalking Spirits. 125

Tertullian against Praxias saith: Truly I neuer thought that any thing was hard to bee done of God, we may saine of God what we list, as if he had done the same, because he is able to doe it. But we must not belæue that God hath therefore done all things, because he is able to doe them. But first wee ought to make enquire whether hee hath done them.

How we ought to reason of the omnipotent power of God.

S. Ambrose in his sixt booke of epistles, and 37. epistle, writeth vnto Cromatius in this wise: Therefore what is there vnpowable vnto him? Not that thing which is harde to his power, but that which is contrary to his nature. It is vnpowable for him to lye, and this impossibilitie in him, proceedeth not of infirmitie, but of vertue and maiestie. For truth receiveth no lye, neither doth the vertue of God entertaine the vanitie of error. Reade farther that which followeth in the same place.

Hierome writting to Eustochia, of the preserving of her virginie, saith: I will boldly avouch this one thing, that though God can do all things, yet can he not restore a virgin after her fall.

Augustine in the tenth chapter of his fifth booke *De civitate dei* hath: That God is sayd to be omnipotent in doing that he will, and not in doing that he will not. Againe he addeth: Gods power is not hereby any whit diminished, when we say, that God cannot die or be deceived. And immediately, therefore he cannot doe some things because he is omnipotent, &c.

Theodore also teacheth vs, that it may not absolutely without exception be pronounced, that all things are possible vnto God. For who so doth precisely affirme this, doth in effect say this much, that all things both good and bad are possible vnto God, &c. Wherefore feeble is that objection of theirs: God can sende soules vnto men, to teache and admonish them: therefore these spirites that praye ayde, bee soules that come out of Heauen or Hell.

Theodore.

126 The second part

Wee must
learn nothing
of the dead.
Deut. 18.

In the meane time we do not denie the power of God, as some do maliciously report of vs: but we wold not haue the same made a denne or couert of errors.

Heare what the Lord our God in the 18. of Deuteronomie speaketh: When thou shalt come into the lande whiche the Lord thy God giueth thee, doe not thou learne to doe after their abhominable rites, and blages of those nations. Let none bee founde among you, that maketh his sonne or his daughter to passe through the fire: nor a diuiner that doth foretello things to come, nor a forcerer, nor a witcher, nor a charmer, nor one that consulteth with spirits, nor an inchanter, nor a Magitian, nor one that raiseth vp the dead. For the Lord doth abhorre all that doe such things: and because of these abominations, the Lord thy God hath cast them out before thee. Be thou therefore sound and perfect before the Lord thy God: and by and by he promise to send them that great Prophet whom they should heare.

Esay 3.

In the 8. of Esay, it is written: If they say vnto you, enquire of them which haue a spirit of diuination, which whisper and murmure softly in youre eares to deceiue you. Should not euery people or nation enquire at their God: what shall they go from the liuing to the dead: Let them goe vnto the lawes testimonie, suche as haue no light, should they not speake according to this word, which who so should contemne, shall be hardened and hunger, &c. Hereby we doe vnderstand, that vnder a great penaltie God hath precisely forbidden, that we shoulde learne and searcke out any thing of the dead. He alone woulde be taken for our sufficient scholemaster. In the Gospell we read: They haue Moles and the Prophetes, let them heare them. Vnto these may be added testimonies out of the Apostles writings, that God doth not send vs soules hither to informe vs. The common and ordinarie way whereby it pleaseth God to deale with vs, is his word. Therewithall

Luke 22.

Should

of Walking Spirits. 127

Should we content our selues, and not wait for new reuelations, or receiue any thing that doth not in all points agree there with. But as touching this matter, we wil speak moze in his proper place.

CHAP. VII.

That the true Samuel did not appeare to the Witch in Endor.



Now touching y^e examples by them commonly alleaged, which do think that the souls of y^e dead do return again vnto the liuing by^s the earth: I wil first intreat of Samuels apparition, of which matter now adates there is great contentio and reasoning. And (as I trust) I shall proue by strong arguments, that very Samuel

himself did not appeare in soule and bodie, neither that his bodie was raised vp by the sozcerers, which perchance then was rotten & consumed vnto dust in the earth, neither y^e his soule was called vp, but rather some diuellish spirit. First the autho^r of the two booke of Samuel, saith: that Saule did aske counsell of the Lord, and that he would not answere him, neither by Visions, nor by Vrim, nor by his Prophets. Wherefoze if God disdained by his Prophets yet liuing, and other ordinary wayes to giue answer vnto him, whom he had already rejected, we may easily coniecture, that he would much lesse haue raised a dead Prophet to make him answere. And the rather, for that as we haue a little before said, the lawe of God hath seuerely by a great threatening, forbidden to learne ought of the dead, and would not haue vs to searche for the trueth of them, nor that any man vse diuination by Spirites, and suche other diuellish Artes. Secondly, if verie Samuel indeede appeared, that muste of necessitie haue come to passe, either by the will.

Math 8.

will of God, or by the woꝝke of arte Magike. But Gods will was not that Samuel should retourne. For he hath condemned Necromancie, and would not haue vs to aske counſel at the dead: and that the ſpirit of God did that which was contrary hereunto, or did permit the Saints to do it, or was preſent with them that did ought contrary thereto, it may not be graunted. And that thoſe things were done by the force and operation of Art Magike, we can not affirme. For the wicked ſpirit hath no rule or power ouer the ſoules of the faithfull to bring them out of their places when he luſt, ſith they be in the hand of God, and the boſome of Abraham, nay (which is leſſe) he hath no power ouer filthy and vncleane ſwine, for he was driuen (as we reade in the viii. chapter of Mathew) to beg leaue, befoze he could enter into the heard of ſwine: and how then ſhould he haue any power ouer the ſoule of man? yet can it not be denied, that God ſometimes for certain cauſes doth giue the Diuell and his ſeruants, Magicians & Necromancers, power to do many things, as to hurt and lame man and beaſt, and to woꝝke other ſtraunge things. But that God doth giue the Diuell leaue to raiſe dead bodies, or to call, bring forth, or driue away ſoules eſpecially out of Heauen, it hath no grounde at all in Scripture, neither can there be any reaſonable cauſe alledged, wherefoze God would or ſhould giue the Diuell licence to do theſe things contrary to the vſuall and common order, yea and againe his owne expreſſe commaundement. For bayne and childiſhe is the cauſe heereof that is giuen of ſome men, that Samuell ſhoulde appeare to terrifie and aſtoniſhe Saule: as if God coulde not haue feared him by other waies and meanes. Was he not befoze bitterly abaſhed and diſmayed? Thirdly, if Samuell were brought backe, the ſame was done either by his will and conſent, or without the ſame, but that he did freely and of his owne accord obey the ſorcerers, no man I thinke is ſo blinde to imagine.

For

of vvalking Spirits. 129

For that were bitterly repugnant to the Lawe of God, that hee shoulde confirme Witchcraft and Sorcerie by his example. If the Witch had called for Samuell, whilst he liued, doubtlesse he would not haue approached vnto hir. And how then can we beleue that he came to hir after his death? We may not so say, that the Witch compelled him to resort to hir against his will: for the Diuel hath no power ouer the soules of the godly, and Magike of it selfe is of no force. Heathenish superstition no doubt it is, that wordes vttered by Magicians, after their peculiar manner, or figures drauene, should haue suche a secret and hidden operation. For the Heathens beleued that they could with a certain set stile & number of wordes, bring and draue downe Iupiter out of Heauen. Wherefore they termed him Iupiter Elicius. There are also certaine superstitious persons in these our daies, which go about to cure diseases by certaine rites of blessings, and by confurings. Some hang aboute their neckes certaine scrolles of Paper, in which ther are wrytten diuers strange wordes, but whether wordes of themselves haue any force at all, reade Plinie in his 28. booke, and 2. chapter, and Cælius Rhodiginus in his 16. booke and 16. chapter of Antiquities.

Wordes of the
felues haue no
force.

Iupiter Elicius

Plinie.

Fourthely, if very Samuel himselfe had appeared, hee would not haue bene worshipped of Saule. For we reade in the 19. and 22. chapter of the Revelation, that Iohn would haue worshipped the angell, whiche had opened vnto him great misteries, but the Angell of God forbade him so to do. Some here aunswere, that Saule inent not to giue vnto the Prophet, the honor that was due vnto God, but onely a certeine outward and euill worship, such as we are wont to yeelde vnto honest men, and suche as haue well deserued of the Church and common weale. For they say, that the Hebrue word Schachali there vsed, doth signifie to bend the knee, and to fall downe at a mans feet: which kinde of worship we reade, that Abigail and

Apoc. 19. 21.

sinomista
ad hunc
gaidemore

130 . The second part

Rom. 12.

Acts. 12.

Testimonies
out of the Fa-
ther touching

Nathan the Prophet gaue vnto King Dauid. And Paule also in the 12. Chapter of his Epistle to the Romanes teacheth, that we should honour one another. Thomas of Aquine intreating of those two places that I euen nowe recited out of the Revelation; saith, that Iohn ment not to worship the Angell; with the worship properly called Latria, but with an other kind of worship termed Dulia, that is to say, that Iohns will was not to withdrawe from God, the honoz due vnto him; but to worship the Angell that was sent from God, only with a citill and outward homage: and yet the Angell would not so far condescend vnto him. In the new Testament the 10. chap. of the Acts of the Apostles; we read that Cornelius met with Peter; fell downe at his feet and worshipped him, yet, so as he had bene an embassadour from God and not God himselve; and yet Peter lifted him vp & said, Arise for I my selfe am a man also. He said not to Cornelius thou doest well herein: nor as his worzhie Uicere (with a mischiefe) is wont to do, proffered his foote vnto him to kisse. We may read also that Elias disciples worshipped Elizeus that succeeded into his office, to which place the word to bowe the knee, or fall downe, is vnto. But whether the Prophet did except and allowe this kind of reuerence or no, there is no expresse mention. Briefely, it is not likely that the Prophet would haue suffered the King to fall downe at his feet. Finally, if he had bin the true Samuel, he would no doubt haue exhorted Saule to repentance, and willed him to wait for aide from God, to put his whole confidence in him; or at least way, to haue giuen him some comfozte, or counselled him to fight against his enimies with more courage. For though the Prophets do often chide and threaten men, yet do they againe reuiue and solace them. Now because this Samuel doth beate no other thing into his heade, but that God was displeased with him, and had already forsaken him, we may not beleue that he was the true, but a mere counter-

counter.

of vvalking Spirits. 131

counterfeit Samuel. Sixtly, the auncient Fathers write, Samuels appearing.
that the true Samuel was not seene.

Tertullian in his booke *De anima* saith, that the Diuill
did there represent Samuels soule, God forbid (saith he)
that we should beleue that the diuel can draue the soule
of any Saint, much lesse a Prophet, out of his proper
place, sith we are taught that Sathan doth transfigure
himselfe into an Angel of light, and much soner into a man
of light: who also will auouch himselfe to be God, and do
notable signes and wonders to seduce, if it were possible,
the very elect. Augustine.
S. Augustine is not alwaies of one iudge-
ment touching this apparition: in his second booke to Sim-
plician Bishop of *Mellaine*, and the third question thereof,
he graunteth that by the dispensation of Gods will, it
might so come to passe, that the spirite of some holy Pro-
phet, should consent to present it selfe in the sight of the
King, to come out of his owne place, and to speak with him,
but not to do this by constraint, or by the vertue of Arte
Magike, which might haue any power ouer it: but thereby
to shew it selfe obedient to the secret dispensation of God:
and yet he doth not dissemble, that a better answer may be
giuen, to witte, that the spirite of Samuel was not truly
and indeed raised by from his rest, but rather some vaine vi-
sion and counterfeit illusion, that should be brought to passe
by the diuels practise, which the Scripture therefore doth
fearme by the name of Samuel, because the same is wont
to call the images and similitudes of things, by the names
of the things themselves. For who is he (saith Augustine)
that will be afraid to call a man painted, a man, considering
that without staggering, we are accustomed to giue eache
thing his proper name, as soone as we behold the picture of
the same: as when we take the viewe of a painted table,
or wall, we say straightway, this is Tullie, this is Sa-
lust, hee Achilles, that other Hector, this is the floud
called *Symois*, that place termed *Rome*, whereof these

things be inderde no other than painted Images, of those things whose names they beare. With this is so, he saith, it is not to be maruelled that scripture saith Samuel was seen, when perchance Samuels image seemed to appeare, through the craftie pollicie of him, that transformed himselfe into an Angell of light, and fashioneth his ministers like vnto the Ministers of righteousness.

In his booke *De octo Dulcitijs questionibus*, the 6. question therof, he uttereth all this in as many words, & in his booke *De cura pro mortuis gerenda*, he writeth that some are sent, from the deade to the lining: as on the other side, Paule was rapt by from the lining vnto Paradise: he addeth there the example of Samuel being dead, which did foretelle to Saule, things, that afterwardes should come to passe. He saith further, that this place may otherwise be vnderstanded, and that certaine faithfull men haue bene of this iudgement, that it was not Samuel, but that some spirit fit for such wicked practises, had taken vpon him his shape and similitude. And in other places, as we will shew hereafter, he affirmeth, that there is a figure contained in those wordes, because the name of the thing is giuen vnto the Image that doth but represent the same: and that it was not Samuel that appeared, but some diuellish spirit.

Other Fathers of the Church haue written nothing particularly of this storie, so far as I know, but in certaine places of their workes, they teach generally that good spirites are not pulled backe into the earth by Magicall Art. Of Iustine and Gregorie I will speake anon. In the very Papall decrees, 26. question 5. chapter, *Nec mirum*, it is written that it was not Samuel, but rather some wicked spirite that appeared to Saule: And that it were a great offence that a man should beleue the plaine wordes of the storie without some farther meaning, for how saith he could it come to passe, that a man from his birth holie
and

The Popes
decrees.

of vvalking Spirits. 133

and iust in conuerſation of life, ſhould by Art Magick be pulled out of his place: And if he were not ſo drawne againſt his will; then he muſt needs agree thereto: both whiche are like abſurde, to bee imagined of a iuſt man. This is the Diuels legerdimaine, to make thewe, as though he had power ouer good men, thereby the rather to deſeue many. He there farther addeth, that the Hiſtorio-graphers doe ſet forth both Saules minde, and Samuels ſtate, and alſo thoſe things which were ſayd and ſene, omitting this, whether they were true or falſe. And other words follow, whiche who ſo liſt to ſee more of that matter, may there reade.

But here Nicolas Lyras iudgement (which in his *Com- Lyras* mentaries on the booke of the Kings, mainſteineth the contrary opinion) ſhould bee little weighed and regarded of vs. Where he noteth, that the place by vs euen now alleaged, is not written according to the cenſure of the Church, though it be found in the Popes lawe, for other wiſe ſaith he, they which enſued in latter times, wold not haue written contrary to ſtande, for many of thoſe things concerning which men haue written otherwiſe in latter times, were neuertheleſſe ſet forth to the world, to be belieued, as the very expreſſe and ſound iudgement of the whole Chriſtian Church, becauſe they were put in the Popes booke of Decretalls.

CHAP. VII.

A Confutation of their arguments, which would haue Samuel himſelfe to appeare.

WE will now come to the Confutatio of their Arguments, which maintaine, that very Samuel himſelfe appeared to the Sorcerers, for he that rightly overthoweth his aduerſaries arguments, is ſuppoſed by the ſame meanes to confirme his owne cauſe. The cheſteſt arguments.

Eccle. 46.

arguments which our aduersaries vse, is taken out of the 46 chapter of Ecclesiasticks, where these words are found, Samuel before his death made profession before God, and before his annointed, that he took from no man his substance, no not so much as the value of a shoe, and no man could then reprove him. And after his death he prophesied, and tolde the King of his ende. From the earth he lift up his voyce, and shewed that the wickednesse of the people should perish.

This place somewhat troubled S. Augustine, and other godly Fathers. For if the Diuell onely appeared, and not Samuel, howe is it there saide that he slept, that is, died, for the Diuell neyther slepeth nor dieth. Hereunto I may shap this answere, that this booke is not to be nombred among the Canonically booke of the olde Testament, and that Doctrine in controuerfies, cannot be proued by the authoritie thereof, the which Saint Augustine, also confelleth in his booke, *De cura pro mortuis agenda*.

But howsoeuer that be credited as true or false, I answer them plainly that Iesus the Sonne of Syraches intent was, to alleage the storie literally, as the wordes lye, and not by reason to debate the matter, whether Samuel truly appeared or no. We speake there according to the opinion of Saule and the Witch, which thought that Samuel himselfe was raised. Further they say, that he which appeared vnto Saule, is sometimes expressly and in plaine wordes called Samuel. And an vnseemly matter it were, making much for the reproach of so great a Prophet, if his name had bene applyed vnto the Diuell. If say they, it had not bene Samuel, but some wicked spirite, the scripture would in some one word or other, haue noted the same.

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To this Argument first I aunswere, that euen in our common speeche, it is an vsuall phrase by the figure *Metonymia*, to terme the Image by the name of the thing, that it presenteth: So we terme the Armes and Ensigne of a Noble man, by the name of that Lord himselfe, that giueth those Armes. We say, this is Iulius Caesar, Nero, Saint Peter, Saint Paule, or here thou maist see the Cities of *Tigurine*, and *Argentorat*, also the Duke of *Savoye*, whereas indeed they are only their counterfeits, or Armes, and signes of honour.

In a Comedie or Tragedie, we call this man Saule, that Samuel, an other David, whereas they do but betoken and represent their personages. So saith Virgil, in his first booke of *Aeneidos*: They wonder at Aeneas gifts, and haue Iulius in admiration. And yet was it not Iulius or Aescanius, but Cupid feining himselfe to be Iulius, whereby he might the better pearce the heart of the ignorant Quene, with his dart of Loue.

Sainte Augustine in his seconde Booke and ninthe chap. *De mirabilibus scripturae* saith, that holie Scripture doeth sometimes applie the verie names of thinges to the Images and similitudes of the same. Hee alleageth there this example, that the foule spirit is called Samuel, because hee did falsely beare Saule in hande, that hee was Samuell: whiche fraude of the Diuell, coulde no waies turne to Samuels reproach. For who would say, that it should be a reproach for an honest man, if some knaue would terme himselfe by his name, as if he were he himselfe.

The false prophets sayde, they were true Prophets, and Gods seruantes, yea (which is moze) they feined themselves to be the verie Messias, the Sonne of God. And that Scripture doth not so muche as in one word make mention, that this was verie Samuell in deede, but.

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but rather some spirite, we must thinke that it so came to passe, for this cause, that all men by the Lawe of God might vnderstand, that Hagike and enquirie of things at the dead, did much displease God. Saule himselfe besoze by the counsell and motion of Samuel, sowe all the Pagitians that he could any where finde. And God is not accustomed in this wise to interprete figuratiue speeches: for many of them are soone descried by such as giue diligent heed to them. A vaine and superfluous speech it were, if a man woulde say that is Peter, this is the Image of Peter, whiche by a Figure, is called by the name of Peter.

Furthermoze, holie Scripture doth vse to speake of things, rather according to the opinion and indgement of men, than according to the substance and true being which they haue indeede. So Iesus is called the Sonne of Ioseph, and Iosephe named his father, whereas notwithstanding, our Saviour Christ Iesus, was bozne of a chaste and unspotted Virgine, without any helpe of man. And yet neuerthelesse many of the Iewes, imagined, that he was the Sonne of Ioseph. In the 1. Cor. 1. the Gospel it selfe is named foolishnesse, because that men did account the great wisdom of God but as mere foolishnesse. So in the first Epistle to the Corinthians, and tenth chapter, the scripture fearmeth them gods, which be nothing lesse than indeede. And that for this cause onely, for that the heathen toke them for gods, and so did worshop them. Euen so the scripture doeth fearme the Diuel Samuel, because Saule thought him to be Samuel in very deed.

An other reason they vse, that Samuel foreshewed vnto Saule suche thinges as afterwarde should come to passe: as that the Philistians should in battayle ouerthrowe his Armie, and he and his sonnes together be slaine. And all these thinges came to passe according to his Prophecie. And say they, the Diuel knoweth not, neither can he fore-

tell

1. Cor. 1.

1. Cor. 10.

Iere. 10.

Psal. 96.

Whether the diuel for know of thinges to come.

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tell of things to come, kith it is onely in Gods power so to do: But as Ch�ist in the eight of Iohn saith, he is a lyar, *Iohn 8.* and the father of lies. He reunto a man may easily answere: The Diuell knewe howe things shode with the Iewes, and the Philistines, he vnderstood euen the very secret consultations, priuie practises, and warlike preparation on both sides. He sawe that the Israelites were slenderly adpressed vnto battaile, and vtterly daunted of courage. Besides this, Samuel had a little before threatned Saule with Gods heauie wꝛath and vengeance, and that Dauid shoud be aduanced to the kingly thꝛone, whereby he might easily gather what would ensue, and that Saule must needs giue place to Dauid. And if the euent had bene otherwise, yet he knew that Saule with this prophesie would be quite dismayed, and giuen to dispaire: which thing must needs well content and please Sathan, who laieth his bailes day and night to intrappe men.

The Diuell dooth not presently vnderstand things to come, and therefore he giueth doubtfull answers to such as seke oracles of him: As when he said,

Croesus perdet Halin transgressus plurima regna.

That is, Cresus passing ouer the riuer, Halis shall ouerturue many kingdomes. And yet oftentimes he gathereth one thing no otherwise than by an other. Hercof writeth Augustine in the 26. 27. 28. Chapters of his Booke *De*

Anima. The Diuel is one which hath bene long beaten in experience, the which thing in all affaires and matters is of very great force. For olde and practised souldiours do by and by foresce to what issue things will come, but yong men, and such as want experience, do not forthwith espye out the euent of each enterpryse. Moreover, the Diuels are very actiue, and can sone dispatch their matters. The Harriners knowe when windes and stormes will arise. Husbandmen also are not destitute of their prognostications. The skillfull Astronomer can many yeares before cr-

Which being doubtfully spoken, may be vnderstood either of subuerting other kingdomes, or looking his owne.

actly foretell when there will happen an Eclipse of the Sunne and Moone. The Physitian by the criticall dayes, pulse, and vyne, can lightly iudge whether his patient shall liue or no: builders &c before hand when an house will fall, and a practised souldiour can straightwayes iudge who shall winne the victorie. And what maruaile then may it be, if the Diuill an olde trained souldiour, can sometimes foretellew some certaine thing? Shall we be of this minde, that so many yeares experience hath broughte them no knowledge at all: Otherwhiles he telleth things which be true indeed, and yet to no other end, but that he may thereby purchase a certaine credite vnto his lying, to seduce the ignorant.

For euen that counterfeit Samuell, made wise, as if he had taken it in very ill part, that Saule did so molest and disquiet him, and that he should be forced to talke with him: he vseth farther the words as it were of Samuel himselfe. And hereof it commeth, that many gather, he was the true Samuel indeede. But what doth not Sathan deuise to deceiue men, and to force them vnto desperation? Here, I could alleage examples of suche as haue bin perswaded, that they saue and heard this and that man, and mozeouer knewe them perfectly by their spache: whereas they haue afterwards had euident intelligence, that they were at that time many miles distant from them. So craftie is the Diuill, and knoweth how to worke these and many other feates.

There are farther, diuers places alleaged out of the auncient Fathers, that seme to make for them, whiche affirme that true Samuell appeared vnto Saule. But these places we haue before for the moste parte answered. For albeit Augustine in some places moue a doubt, whether it were the true Samuel or no, yet in certaine other places hee lyketh and best alloweth their opinion, who denie Samuel to haue appeared at all,

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all, taking rather that kinde of speech, for tropicall and figuratiue.

Iustine the Martir, who is one of the most auncient *Iustinus.* Fathers, reasoning against Trypho a Iewe, writeth in his *Colloquio*, that the couetous Sorceresse at Saules commaundement raysed by Samuels soule. And no man shoulde maruaile heereat, sith that the selfesame Auther doeth by and by adde, that he is of this iudgement, that all the soules of Prophettes and iust menne are subiect vnto suche power as a man may in verie deed beleue, to haue bene on this greene and subtil Witcher. But this none of the Fathers will graunt him. Other Greeke writers also, whiche in their tender yeares applied theyr mindes to Philosophie, and not to the studie of holy Scriptures, and afterwarde were conuerted to Christianitie, doe sette forth in their writings certaine opinions which are not agreeable to the word of God. Wherefore it neede not seme a straunge thing to any manne, that Iustine the Martire in some pointes had his errors.

Minor Iustini scribit

The same Authour in *Responsionibus ad Oribodoxos*, question 52. mainteiueth the contrary assertion. For, saith he, whatsoeuer things were done by that hungry Witcher, were indeede the workes of the Diuell, who did so dazle the eyes of such as beheld him, that it seemed vnto them, they sawe Samuel himselfe, when in verie deed hee was not there. But the truth of his words proceeded from God, who gaue the diuel power to appeare vnto the Sorceresse, and to declare vnto her, that which should afterwards come to passe, &c.

If any man object that this worke is not rightly ascribed vnto Iustine, (for so muche as hee doth make mention of Origen, and Irenaeus the Martire, whereas notwithstanding hee him selfe was martyred before them. And farther, speaketh of the Munichees,

who were in their ruffe long after this time. Hereunto we
 answere, that if this booke were not written by Iustine, yet
 (as may appeare) some other learned Clarke wrote that
 worke, whose authoritie might carry away as great credit
 as Iustines, sith that the same doth fully agree with holie
 scripture. Furthermoze we may set against Iustine, other
 holy Fathers, as Tertullian and Chrysostome, of whom we
 haue befoze spoken, who haue by holy scripture instructed
 vs, that it was not Samuell indeede whiche appeared vnto
 Saule. We will hereafter say somewhat of Gregorie, who
 no doubt was a learned and godly Father, but yet too sim-
 ple and light of beleefe.

Gregorius.

And the Fathers themselues deny, that a man should
 subscribe vnto their opinion in ought that they doe main-
 taine and auouche without the warrant of Gods word.
 The Popes out of Augustine written in their Decrees,
 Quest. 9. ca. Noli, that a man should credit none of the Fa-
 thers except he proued his saying out of holy Scriptures.
 But in these dayes many cull nothing out of their booke
 but errors, and whatsoeuer they maintaine by good testi-
 mony of the holy scriptures, that they reiect and disanull:
 in which point they do fitly resemble those children, who
 only in things wicked and euil; imitate their god parents:
 for good men also haue their faultes.

CHAP. IX.

Whether the Diuell haue power to appeare vnder the
 shape of a faithfull man?



At thou doest demand whether the Di-
 uill can represent the likenesse of some
 faithfull man deceased? Hereof we need
 not doubt at all. For in the 2. Cor. II.
 S. Paul witnesseth, that sathan transfor-
 meth himselfe into the shape & fashion
 of

2. Cor. II.

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of an Angell of light. Sathan by nature is a spirit, and is therefore termed an Angel, because God vseth to send him to bring that thing to passe which he thinketh best. So in the second of Kings, 22. Chapter, an euil angell was sent forth to Ahabs destruction, to be a lying spirit in the mouth of 400. false prophets. This was an angell of error and darkenesse: who yet in outward shewe could resemble a good Angell, that he might to guide the counsell of Baalls woꝝhippers, who no doubt vaunted themselves, as if they had bene gathered together by Gods holy spirit. If sathan be then so skilfull, can he not counterfait and faine himselfe to be some holy man, by resembling his woꝝds, voyce, stature, and such other things?

Amongst the Gentiles he hath done miraculous Actes, perswading them to thinke, that soules by Arte Magike were called vp, and compelled to giue answer of secrete and hidden things that were to come. And therefore not only in publike, but also priuate affaires, if they seemed to be any thing hard vnto them, they consulted with Magicians and Sozterers, and had mozeoner recourse sometimes vnto Daacles.

Tertullian in his booke *De Anima* mentioneth, that there were some euen in his dayes, which professed they could raise vp and reclaime soules from the hellishe habitation. And he calleth Arte Magike, the second Idolatrie, in the whiche the diuels do as well sayne themselves to bee dead men, as they do in the other to bee Gods. So do these subtle spirites lurke, and do many straunge things vnder the presence of deade men. He addeth, that Magike is thought to conuey soules out of Hell which lye there in rest, and to represent them vnto our sighte, by reason that it sheweth a vaine vision, and counterfeite the shape of a bodie. Neither is it a harde matter for him to beare and beguile the outward eyes, who can easily darken and dazzle the inward sighte of the minde. The Serpents that

were brought forth by the inchauntes rods, seemed to the Egyptians to be bodies, but the truth of Moises deuoured by the Magitians lye. Simon also and Elimas the Magitians, did many signes and wonders against the Apostles &c. Wee addeeth, that euen in his time those heretikes named properly Simonistes of Simon the Magitian, the first authoꝝ of that sect, did with suche greate presumption aduance their arte, that they professed they coulde rayse from the dead, euen the soules of the Prophets. &c.

Lactantius.

Lactantius in the. 2. booke & 17. chap. De origine erroris, writeth, that euill angels lurking vnder the names of the dead, did wound and hurt the lining, that is, they toke vnto themselues the names of Iupiter and Iuno, whome the heathens toke to be gods, or as we now say, they toke vnto them the names of S. Sebastian, Barbara, and others.

Idem.

In the 7. booke and 13. chap. he saith, that the Magitians with certaine inchauntmentes did call soules out of hell. But this may not so be vnderstood, that Lactantius was of this iudgement, that they by their wicked arts did bring the soules back again into their dead bodies: but that they did so vaunt and boast that they had raised by this and that soule. He also confuteth the opinion of the Ethnikes, proving by the testimonie of the very Magitians, whom they highly reuerenced, that the soule was immortall. These men affirmed and taught, that they did call vp soules from the dead, the which point, euen those of the Gentiles beleened, who notwithstanding thought, that the soule did straightway die with the bodie.

Iustine the Martire, in the second Apologie which he wrote in the defence of Christians, hath these wordes: I will (saith he) say the truth: In times past wicked angels through vain visions deceived women, and childezen, and with straunge and monstrous sightes made men afraide, by whiche meanes they often wrong that oute of folithe and rude persons, which by reason they coulde neuer get

of

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of them. And therefore not knowing that these were the Diuels engines and policies tending to delude them, they by one consent termed the workers of these lie conueyances, by the name of Gods, assigning to eache of them their proper names, as best pleased themselves, &c.

Afterwardes in the same Apologie hee exhorteth the Heathens, that they would not deny mens soules after this life to be endued with sense, but at the least way, would giue credit to their owne Necromancers, who teach that they call by mens soules. Also let them beleeue those yafirme they haue bin vbered with spirits of dead men, which persons the common people term furious & frantike bodies. In Augustin *De ciuitate dei*, many such things be cōteined.

Now what dreadfull, strange, and maruellous ceremonies they vsed when they went about by their Magicall Artes to call by the soules of the dead, a man may see in the sixth booke of Lucan the Poet: where he setteth forth how Erietho, a famous Witche in *Thessaly*, reuiued and restored a souldiour to life againe, who was lately slaine before. Which act he did at the request of Sextus Pompeius, that so he might by him learne what would be the issue of the battaile fought at *Pharsalia*.

This kind of Magike they properly terme Necromancie, or Phycomancie, which is wrought by raising by the spirits and soules of the dead. Of which there were diuerse sorts. For sometime appeared vnto men the whole bodies of the dead, but at an other time onely ghostes and spirits: and often nothing was heard, sauing onely a certaine obscure voyce.

Plutarch in the life of Cimon, (as hee is translated by Ioachim Camerarius, in the Preface on Plutarches bookes, *De oraculis quæ defecerint*, & *de conseruata signa, Et, Delphis*) writeth, that Pausanias, when he had taken the Citie of Bizance, sent for Cleonice, a mayden of noble parentage, to haue vnhonest company with her.

Whom

When her parents partly by necessitie, and partly for fear, sent vnto him. But after that the virgin had once obtained so much of his waiters in his priuie Chamber, that they should at her first entrance, put out the lightes, she in the darke going softly towarde Pausanias bedde, by the way stumbled on the candlestick, and overthrew it against her will, as he laie a sleepe in his bedde, who being troubled with the sobaine noyse, drew a sword that lay by him, and therewith slewe the virgine, as she had bene his enemy, which went priuily to set vpon him. But she being thus slaine with that deadly stroke, would neuer suffer Pausanias to take his quiet rest, but in a vision appearing vnto him in the night season, denounced sentence of hatred against this noble captaine, in these words.

Διείξω δὲ αὖτις πόλεον τοῖς ἄνδράσι καὶ πόλιν ἵεσθαι.

which is,

Answer to the lawe, for wrong is an euill thing vnto all men. This heinous deede of Pausanias was verie grievously taken of all his companions, who therefore vnder the conduction of captaine Cymo sette on him, and chased him out of *Thracia*. And thus hauing lost the Citie of *Bizance*, when (as it is reported) the fight continued in troubling him, he fledde vnto *Necromantium*, at *Heraclea*, where the soule of *Cleonices* being called by, hee by intreatie pacified her displeasure. Shee did there both present her selfe vnto his sight, and also told him, it should shortly come to passe, that the euill towarde him should cease, as soon as he came to *Sparta*. Hereby priuily intimating his death, &c. This Pausanias did at the first soberly and discretely demean himselfe, but afterwarde being puffed vp with such victories as he had obtained, he ruled and reigned lyke a verie Tyrant. Wherefore when the Magistrates called Ephori, would haue committed him to prison, he tooke Sanctuary in a Temple, where he was shut

Ephori amongst the Lacedaemonians were Magistrates, who in certaine cases were

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that by battell he furnished through hunger. I might here heape together many such like Histories; to proue evidently what this Samuel was. In other matters also, if God licence him, the Diuel is not destitute of power, and how craftie and readie he is for all affaires, experience doth well declare.

Farthermore graunt that; wherin the pith and strength of the question doth consist (which can neuer be proued by scripture) that God did permit Samuell to returne and to prophesie of things to come after his death, yet will it not thereof follow, that such visions should now be shewed also, or that those things should be out of hand credited and done which they command.

God in times past, did often in visible shape send his Angels vnto men; but now we heare not that many are sent vnto men, neither indeed is the same necessary. When the Apostles liued here, many notable miracles were done, but now for certaine god causes, they cease and fall away, for whatsoever is necessary for our saluation, is expressly contained in the word of God. These notes touching Samuels appearing, may suffice.

about kings, vnto whom appeales were made from kings: euen as amongst the Romans, they appealed from the Consuls to the Tribunes.

CHAP. X.

Moyse and Elias appeared in the Mounte vnto Christ our Lord: many haue bene raised from the dead both in bodie and soule, and therefore soules after they are departed, may returne on earth againe.



In like manner they object vnto vs, out of the 17. of Matthew, that Moles and Helias were seene in the Mount, (which is called by the olde Writers Tabor,) with our Lord Iesus, by the Apostles whom he had chosen for the same purpose, and that they did speake with him. Luke telleth of what matters they

Mat. 17.
Moses & Elias
as appeared.

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agait suede
mohw onny
drow zlnagge
mof obtem
ar nius : gald
edi fignome
yolo aname
mon boiscogge
es aluho ooh
andadnI ooh

communed with him, to wit of his death, that is y death of the crosse. Whereupon they gather, that the soules of dead men may come againe into earth & appeare unto men : we haue granted before that God is able to send soules again into the earth, but that it is his will so to do, or that it is necessary especially at these dayes, is not yet proued. Moses and hee as appeared not to al the Apostles but only to thzee, neither did they speake to those thzee, they brought no new Doctrine, they commanded them not to build Churches in their honor, or to do any such like thing, whether that their soules came alone, or their bodies; also sure it is, they were not sent to the Apostles, but to Christ onely.

It was very necessary, that they which should be Christs witnesses, should very wel vnderstand, that both y Law and the Prophets, do beare record vnto our Sauioz Christ, that he should die for the world, and come again in the latter day, to raise vp the dead bodies, to glozifie them, & to carry them with him, into eternal blisse. And for this cause, God would haue these two excellent Prophets sene of the Apostles.

Lazarus came
again on
earth.
John 11.

Lazarus soule did not only appeare, but he came againe both in bodie & soule, as Iohn witnesseth in his 11. chap. he is as it were a sure token, of our true resurrection, which shall be in the last day, as also others, which our Sauioz Christ, the Apostles, and in auncient time, the Prophets haue raised from the dead. You shall neuer read that either Lazarus, or any other haue tolde where they were while they were dead, or what kind of being there is in the other world, for these things are not to be learned and knowne of the dead, but out of the word of God.

Math. 27.
At the resur-
rection of christ
many rose a-
gaine.

The like may be said to that which is in the 27. chap. of S. Matthew, that when Christ suffered on the Crosse, the graues were opened, & afterwards on the day of his resurrection, many dead bodies did arise, & appeared to many at Hierusalem. The soules of the dead did not only appeare, neither did they warne the liuing, or command them to do this

this

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this or that for y^e deads sake, to wit, either to pray for them, or to go on pilgrimage to saintes. But y^e dead with their soules and bodies together, came into the earth: for hereby God would shewe, that he by his death hath overcome and destroyed death to the faithfull, and that at the last day their soules and bodies shall be knit together, and liue with God for euer. Now what these holy men were that rose againe, and whether they remained any time in this present life, or died againe, or went with Christ into heauen, loke the iudgement of S. Augustine in his 99. Epist. to Euodius, and his 3. booke *De mirabilibus capis*.

Augustine.

To these we may ioyne that which Rufinus writeth in his ecclesiastical history, 1. booke, 5. chap. and which Sozrates repeateth in his first booke 4. chap. touching Spiridion Bishop of Cyprus. He had a daughter called Irene, with whome a certaine friend of hers left googious apparel. The being more wary than needed, hid it in the ground, and with it a while died. Not long after cometh this man, & owed the apparel, & hearing say y^e maiden was dead, cometh to her father whom sometimes he accuseth, & sometimes intreateth. The old father supposing this mans losse to be his owne calamitie, cometh to his daughters graue, & there calleth vpon god, beseeching him y^e he would shew him before y^e time, the resurrection which is promised. And his hope was not in vaine, for the virgin being reuiued, appeared to her father, & shewed the place where she had hid the apparel, & so departed again. I wil not deny this thing to be true. For the like historie hath Augustine in his 137. epist. A certain yong man which had an euill name accused Boniface, Augustines priest, y^e he inticed him to filthinesse. Now wh^e y^e matter could neither be proued, nor disproued by sufficient reasons: both of the were bid to go to the graue of one Felix a Martyr, that by a miracle the truth might be known. They had not bin sent, vnielſe before this time also some secreete matters had bene knowne by this meanes: it may be wel answered, that they were god, or rather euil angels which did appeare.

Spiridion raised his daughter.

Rufinus.

Relic of Spiridion Bishop of Cyprus.

Relic of Felix Martyr.

CHAP. XI.

Whether the holy Apostles thought they sawe a man
 and soule, when Christ sodeinly appeared vnto them af-
 ter his Resurrection.

Luke 24.

WE reade in the 24. Chapter of Saint Lukes Gos-
 pell, that two Disciples whiche returned from
 Emmaus to Hierusalem, told the Apostles, that they
 had seene Christ alieue againe; and whiles they yet spake,
 the Lord stood in the midst of them, and saide vnto them,
 Peace be vnto you; but they being amazed & afraid, thought
 they sawe a spirit. &c.

Out of this some go about to proue, that the Apostles
 beleued that spirits or soules did walke and appeare vnto
 men, and that they themselves did thinke they sawe the spi-
 rit of Christ (as certaine of the old Writers do expound it)
 or else some other mans spirit.

This argument may be answered two wayes. First
 if they thought they sawe a soule, they thought a misse.
 But they were no lesse deceiued with the common soyle
 now, than when they thought Christ would raise vp an out-
 ward and earthly kingdome, in which they should be chiefe.
 Secondly, it may be, that they supposed they sawe an euill
 or good Angell; for there are more kindes of spirites than
 one. There is a spirit that created all things, to wit, God
 the Father, the Sonne, and the holy Ghost. Againe there
 be spirites that be created, as good and euill Angels, as also
 the soules of men, which either are in the bodie, or by death
 severed from the bodie, and abide either in everlasting life,
 or in eternall damnation. As touching the state of soules in
 Purgatorie, where they are prepared to the heauenly
 iourney, and of *Limbum pnerorum*, there is nothing extant
 in holy scripture.

• Many kindes
 of spirites.

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It is manifest in scripture, that God appeared vnto the holy Patriarches, to the Prophets, to Kings and others, in diuers visions and formes; and that he shewed himself vnto them and spake with them. Iacob sawe a ladder reache from the earth vnto heauen, and God leaning on it. Isaias sawe the Lord sitting vpon an high thzone. Daniel sawe an olde man sitting, and his sonne comming vnto him and reccining all power of him.

Tertullian and other holy Fathers do teach, that the son of God, which at the appointed time should take vpon him humane flesh, did appear vnto the Patriarches in an angelicall shape.

When Iohn Baptist did baptise our Saviour in *Jordan*, the holy Ghost was seene in the shape of a Dove. The holy scriptures in many places do testifie, that good Angels haue oftentimes appeared to Gods Ministers.

That euill spirits are often seene, and that at this day they shewe themselves in diuers formes, to Inchaunters and Coniurers, and to other men also, as wel godly as wicked, both histories and daily experience both witnesseth.

Truly we reade not, that soules haue appeared on this fashion. By these we may easily gather, that the Apostles, when they thought they sawe a spirit, did not beleue they sawe a soule. Could they not thinke I pray you, they sawe an euill spirit? Or rather that they sawe a good spirit, or a good Angel? For it may be shewed by many examples, that euen the faithfull haue bene troubled, and feared at the appearing of good Angels.

In the eight and tenth Chapter of Daniel, we read that *Dan. 3. 10.* the Prophet fel into a sicknesse at the sight of Angels. The Virgin Mary her selfe was afraide when she sawe the Angel Gabriel. So was Zachary the Priest, & many others.

In the 12. of *Acts*, we reade, that Herode killed Iames *Acts 12.* the Apostle with the sword, and when he sawe that it pleased the Jewes, he caught Peter also, and when he had

put him in prison, he deliuered him to 16. Souldiours to be kepte, intending after the feast of Pascheouer to kill him. But the Angell of the Lorde led S. Peter out of the prison by night through the Souldiours watch, and sette him in the right way to the house of Mary, the mother of Iohn, whose surname was Marke (where many were gathered together and prayed.) And when he had knocked at y^e entrie doze, a maid came forth to harken, named Rhode. But when she knew Peters voice, she opened not the entrie doze for gladnesse, but ran in and tolde howe Peter stood before the entrie, but they said vnto hir thou art mad: yet she affirmed constantly that it was so. When said they it is his Angell, but Peter continued knocking, and when they had opened and saw him they were astonied. In like maner, now also when the Apostles saw Christ, peraduenture they thought they sawe a good Angel. For there are Angels giuen of God vnto men to keepe them. Of this matter there is somewhat red in the 18. of S. Matthe w, in the 19. Psal. & we will note somewhat more of it hereafter.

Mat. 18.
Psal. 19.

The Gentiles also belieued (as may bee gathered by their writings) that euery man had a good & an euil Angel, and that the good Angel did stir men vp to vertue, & defend them, but that the euil Angell did hurt men wheresoeuer he could, and did prouoke them to wickednesse.

If our Elders, when they haue seene or heard any thing of one that hath bene traouelling or dead, did say it is his spirit, it may be, they ment not his soule, but his Angel; for if when as spirits were seene now in this place, and by and by in an other place, they did thinke them to be soules (as in these latter times all men haue belieued:) in this they were deceiued, as they haue bene in many other things also, for soules are by and by receiued, eyther into enerlasting ioy, or into eternall damnation.

If the Preachers and Teachers had done their duties, and had in this and other pointes of Christian Doctrine, rightly

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rightly instructed the people committed to their charge, or at the least, if they had not forbidden them to reade the holy scriptures, they would haue thought aright both of this, and other things which at this day are in controuerſie.

CHAP. XII.

Concerning the holy Fathers, Councels, Bishops, and common people; which say that soules do visibly appeare.

The authoritie of the holie Fathers is objected against vs, as that which Saint Ambrose writeth of Saint Agnes, and Saint Augustine of Saint Felix, of which we haue spoken befoze. And that which Abdias hath in the life of the Apostles, that Thomas appeared after his death and preached. Saint Gregorie in his Dialogues, doth write diuerſe and wondrous things, among others he rehearseth many examples of the dead which appeared, and desired helpe of certaine Saintes, yea and of the Apostles themselves, whiche haue visited some vpon their death beddes, a little befoze they departed; and many other suche lyke matters, which they that list may read themselves. It is saide that Hierome appeared to Saint Augustine.

The holy Fathers say that soules appear. Ambrose. Augustine. Gregorie.

I will not in this place accuse the holie Fathers of vanitie, yet this we must note, they say not they haue beleued that they whiche appeared, were the soules of dead men, but they spake after the common manner. As touching S. Gregories Dialogues, I cannot hide, this (which many haue noted befoze mee) that many things are conteined in them that are nothing true, but altogether like old wines tales. Not because the holie Father hath written these things of malice, but for that he being too credulous, hath put many things into his booke, rather vpon other mens report, than that he himselfe knew them certainly to be true.

Many things fabulous in Gregories Dialogues.

At.

At this day also there are many honest and goodlie men which haue this fault, that they are too quicke of belêse, and altogether ruled by others. They iudge other men by themselves, they would be ashamed to reposite any thing that were false, and thinke suche men in like manner to be affectioned, which doe abuse their simplicitie and goodnesse. Oftentimes these men, through their too much lightnesse of belêse, fall into great daungers.

Moreouer, in that age wherein Gregorie liued, men began to attribute much to those apparances and visions. And at that time the true and sincere Doctrine began greatly to decay. Truly the time in which a man happens to liue, is much to be regarded: he himselfe confessed that his times was the latter times. Therefore the Scriptures shoulde haue bene more diligently lent vnto, neither shoulde any thing haue bene retained that was not agreeable vnto them. Some going about to excuse him, for that he hath stuffed his Dialogues full of miracles and wonders, say he did it to mollifie by those examples, the peruerse and hard hearts of the Longobardes, to the end they might embrace the true Religion, which they had so grievously persecuted. But that it is in no wise profitable to make knowen the true faith, by these helpes which are nothing else but vaine tales, euen Vives himselfe, in his first booke *De tradendis disciplinis* doth acknowledge.

Counsellis approve the appearing of Soules.

Some vze vs with the authoritie of counsellis, which haue allowed certain apparances of soules, and haue suffered some bookes, whiche are extant of such apparitions, to be read for the edifying of the simple, and some againe together with their visions, they haue cleane reiected.

It is reported that the Counsell of *Constance*, hath allowed this vision:

A certaine Deane when he had giuen ouer his Deanrie, went into the Wildernesse to doe penance: after his deathe he appeared to his Bishop, and tolde him that
the

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the same houre in which he departed this life, there died
thirtie thousand men, among whome only his soule and
S. Barnarde were made partakers of eternall saluation,
and thye went into Purgatorie, and all the rest into end-
lesse damnation. &c. They say that Councels & the church
cannot erre, because they are guided by the holy Ghost.
Also in the 24. of Matthe w, the Lord doth say in the later
dayes there shalbe signes and wonders, that the very elect
if it were possible might be seduced, therefore they conclude
those things which Councels do saye of such apparitions,
are to be believed. Christs words are not so to be understood
that the chosen can neuer be broughte into errors (for the
contrary may be shewed by many examples) but that
they do not abide in erroure, albeit some do very hardly
get out of the same againe. Tell me, I pray you, who they
were that came together in auncient Councels: were they
not holy fathers? It is manifest that in many points they
were at variaunce among themselves, and that they haue
shewed by their contrary writings: yea and many times
they are contrary to themselves, and therefore they haue not
alwaies thought aright. Sometime they send vs to the
word of God, as to the most certaine rule and leauell of
faith. There are examples inough, by which it may be
shewed, that the old Councelles haue erred in some of
their determinations. The Councell of Ariminum hath
allowed the Arrians doctrine. The second Ephesia coun-
cell did subscribe to Eutiches. The Councell holden at
Carthage, which Ciprian gathered, pronounced flatly against
the scriptures, &c. What shall we say was done in latter
times: It is well inough known by histories who hath
resisted Councels, and ruled them, and what hath bene
chiefly handled in them for certaine hundred yeares: And
what for the most parte hath by and by followed after
them, euen cruel warres and bloudy slaughters. If nowe
those auncient Councels coulde erre, who will maruaile

Councels
may erre.

Math. 24.

such error
of the church
is not to be
wondered at

such error
of the church
is not to be
wondered at

that they which haue assembled since haue erred: But as touching the apparitions, that I may (all other things omitted) talke only of them, tell me I pray you who should certifye the Councels, whether this or that vision were true or false? Certainly no Councels can bring to passe that the lyes which haue bene scattered abroade, shall now begin to be true tales, although they of the Councel haue saide they are true.

Popes haue
approved the
appearing of
soules.

It is euen as foliſhe to say, the Pope (who wil be counted aboue all Councels) hath confirmed this or that miracle to be true, which they say was wrought in some one monasterie or other. How can the bishop of Rome being so far off, knowe any thing better than they which dwell in the same places? If the bishop having no other assurance than out of their words or writings, which perhaps go about to erecte newe pilgrimages, and newe deuises to get money, confirme once that this or that soule was seene, it must straight way without any gaine saying be believed. But if any other men who haue with diligence sought out the truth of the matter, do testifie the contrary, that they say must not be regarded. Consider (I beseeche you) of this matter. Before, all haue doubted whether the thing were so or no, but as soon as the Pope doth giue his verdict, or some Church man doth pronounce it to be so, it is a heyneuse matter after wards to doubt of it. I thinke of manners!

Many affirme
they haue seen
soules.

As touching other common and lay men as they terme them, which say they haue seene one after his death, and haue heard and knowne him, and haue spoken with him: I easily graunt they haue seene and heard some thing, and haue thought verily they were soules, and that they did speake with them. But it followeth not therfore, that they were soules indeede, much lesse that any dead man hath appeared in bodie & soule vnto them. For at some day only, the soules shall retorne to their bodies againe. Soules are

spirits.

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Spirits, but spirits are inuisible, wherefore they cannot so be sene, vnlesse they take some outward shape vpon them. But it can neuer be proued by the testimony of holy scripture, that as god and euil Angels, so soules take som shapē vpon them. Besides this, it is most true that oftentimes the shapē and formes of them whose soules are not yett sun- dzed from their bodies by death (as when one lieth vpon his death bed) are no lesse sene than theirs which are already dead. Therfore it is not necessary that we holdenē y^e ghostes which are sene, to be soules. By these things you vnder- stand what is to be thought of the tale of Planna, Naucerus, and others, which write that a certaine Bishop sawe Pope Benedict the eight (lately dead) in a solitary place sitting on a blacke horse, and being demanded why he was so carried about with the blacke horse, he warned the Bishop that he should distribute the money which was giuen to the vse of the pope (but now wickedly kept to other purposes) vnto those poore folkes to whom of right it belonged. Other tales of like kinde are rise euery where.

CHAP. XIII.

Whether soules do retorne againe out of Purgatorie, and into the place which they call *Limbos puerorum*.

What soules, which are gone either to heauen or to hell, retorne not thence, nor appeare againe before the last iudgement day, perchance some men would easily graunt: but they imagine there is a third place, (which is Purga- torie) out of the which soules do retorne vpon earth. For as yet the last sentence hath not passed on them, and therefore as yet they may be helped, and therefore also they do craue help, and helpe themselves vnto men. But we haue proued be- fore at large, both out of the scriptures, and also out of writ- ings

things of the auncient fathers, that the soules of the faithfull are saved, and that the soules of the unbelievers are damned immediately without delay, and therefore there is no Purgatorie. Against this, they alledge sundrie arguments, amongst the which this, albeit it be very common, yet is it the choicest, when they say, that no man is saved except he bee purged from all his finnes; and that sinne cleaueth vnto vs euen vnto the graue. If we say that puritie and cleannesse consisteth not in our workes, or in the paines which we endure, but that God through faith in his sonne Iesus Christ (who is our onely redemption, justification, satisfaction, and ransom for our finnes) doth iustifie vs: they straight aunswere, that our faith is imperfect, and that the moste godly men complaine when they depart hence, for the weakenesse of their faith. And therefore that God doth not take by such kinde of most straightwaies into heauen, nor yet because they are not utterly free of faith, thrust them presently downe into hell. And therefore, that there is a middle place betwixt he both, which is called Purgatorie, in which the soules are purified from the imperfection whiche remained in them at the time of their death, and out of the which they are deliuered by the merits of the liuing, and by large pardons. Is not this as much as to attribute that vnto our owne paines and to eternall fire, which ought only to be ascribed vnto the death of Christ? Doth not Christ teache vs, that if at any time we feele any weakenesse of faith, we should cry out with the Apostles, Lord increase our faith? Doth God disdaine to heare the prayers of his faithfull people in the extremite of death? Christ saith, he that is washed hath no neede save to walke his seate; but he is cleane contrary whittle: He will save vs, not for the worthinesse of our faith, but by his mere grace onely. He doth bidde these things amongst vs, as if some rich man did freely giue meate and drinke vnto others, where as some of them

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receiueth it in wooden, some in earthen, and some in siluer or golden vessels: or as if a Prince did distribute vnto euery one a peece of golde, and some receiue it with a feeble hand, and some with a strong and lustie hand. He that hath the hand, receiueth money as well as he that hath the strong hande. Saint Paule exhorteth the Thessalonians in his first Epistle and fourth Chapter, that they mourne not for the dead as the Gentiles doe. If there had bene a fire of Purgatorie, as they haue falsely imagined, he could not haue bene angry with them, although they had taken their friends departure somewhat impatiently, &c. Other arguments which are brought for the confirmation of purgatorie, are of late so confuted by many godly and learned men, that it is maruaile our aduersaries will so often repeate them.

1. Thess. 4.

But before I leade this matter, I will here insert this
hystorie following. A certaine Germain being accused by
the Inquisitours of heresie (as they terme it) that among
st his companions he denied Purgatorie, contrarie to
the common consent of the Catholike Church, made his
answer thus: If our parish Priest (quoth he) whome
I reuerence very much; preach vnto vs true doctrine in the
Pulpet, either there is no Purgatorie at all, or else it is
cleane emptie. For he oftentimes saith, that Turkes,
Iewes, heretikes, and wicked men, goe not into Purga
torie, but straight into Hell fire, from whence they shall
never bee deliuered. Then that by Pardons whiche
are euery where solde for money, many soules are resto
red to their first perfection. And moreouer, that the Masse
is of such force, that there is nothing lost in all the world,
by whiche one soule at the least is not deliuered out of the
sinnes of Purgatorie. If these things (quoth he) be true,
(for I will not go about to reuell that which maister Par
son hath saide) I will stande in this my opinion. For you
doe all complaine, that the number of the Catholikes is

verie small, the greater part of men being divided into sundry sectes, and the multitude of Epicures daily increasing. Then are all mens purses many times draine by pardoners, which for money sell their indulgences, that by them the soules of men may bee deliuered out of the torments of Purgatorie. Furthermore, there is no village but there are a great many Masses sung in it; before any one husbandman dieth. What followeth then, but that there is either no Purgatorie, or one utterly voyde and empty? When the Inquisitors (who knew very well that their men commonly taught such doctrine) heard these things, they were amazed, and taking aduise together, they all berated him for occupying his head about questions nothing appertaining vnto him, which they commanded him to leaue vnto Diuines, and to follow his owne businesse.

There was in our Countrey an honest and sober man, who before the light of the Gospell began to appeare, blessed this Dilemma: The Bishop of Rome either hath authoritie to bring soules out of the paines of Purgatorie, or else he hath no authoritie: If he haue that power, and will not vse it, except he receiue money, he cannot escape the fault of crueltie and couetousnesse: But if hee haue no such authoritie, surely it is great villainie to robbe so many widowes and fatherlesse children, and so arrogantly to boast himselfe of authoritie whiche hee hath not. And if there bee no Purgatorie (as by the holy Scriptures it plainly gathered there is not) surely then mens soules can neither returne from thence, nor offer themselves to be sene of men.

As touching the fourth place, namely Limbus puerorum, (in the which innocent children, as as they call them, are saide to be) Papistes themselves scant dare affirme, that they returne againe and appeare vnto men, and craue their helpe: for they teache, that if they depart without baptism, they shall neuer enjoy the sight of God, and

Dilemma, is a kind of argument or reasoning, which euery way convinceth him vnto whome it is spoken.

Limbus puerorum,

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for that cause they may not be buried in the same Church-
yard with other Christians. Merciful God! how many good-
ly matrones hath this false deuise miserably bereed: I call
it a false deuise, for that they bring nothing out of the holie
scriptures wherby to proue this poynt of doctrine. The
scriptures do not attribute so much vnto external baptism,
which is by water. Was the condition of infants better in
the olde Testament than in the new? You do not reade
that the olde Fathers, supposed that infants which died be-
fore the eight day, and therfore were not circumcised, should
be separated from the sight of God for euer. Dauid the king
and prophet, said he should follow his sonne, whom God had
called out of this life before he was circumcised. But it
was not Dauids meaning that hee should goe into a place
where he should bee deprived of the sight of God for euer.
But it appertaineth not much vnto our purpose to dispute
any further herof. Thus haue I now answered the chiefe-
st arguments of our aduersaries, where by they would proue
the soules of good and euil men, to offer themselves to be
scene sometimes of them that liue, after their departure by
death from their bodies.

CHAP. XIII.

What those things are which men see and heare: and first
that good Angels do sometimes appeare.

But thou wilt say, I doe not yet clearely and plainly
vnderstand what manner of things those are, where-
of (as it is sayd before) Historiographers, holy Fathers,
and others, make mention: as that holie Apostles, Wi-
thoppes, Martyres, Confessours, Virgines, and ma-
nie other which dyed long agoe, appeared vnto certaine
men lying at the poynt of death, gaue them warnyng,
answered vnto certaine questions, commaunded them
to doe this or that thyng: and that some thing is scene
and

and heard at certeine times, whiche not only affirmeth it selfe to be this or that soule, but also sheweth howe it may be succoured, and afterwarde returning againe, giueth great thanks vnto them of whome it hath receiued such a benefite: that the husband being dead, came in the night vnto his wife now a widowe, and that seldome times any notable thing hath happened, whiche was not foretold vnto some man by certaine signes and tokens. You wil say, I heare and vnderstand very wel that these things are not mens soules, which continually remaine in their appointed places, I pray you then what are they? To conclude in fewe words, If it be not a vaine persuasion proceeding through weakenesse of the senses through feare, or some suche like cause, or if it be not deceit of men, or some naturall thing, wherof we haue spoken muche in the firste part, it is either a good or euill Angell, or some other forewarning sent by God, concerning the which we will speake more orderly and fully hereafter. Our sauoure witnesseth in the Gospell, that children haue their good Angels: and we reade in the 18. of Mattheu, that the Lord saide: Take heede ye contemne not one of these litle ones: for I saye vnto you, that their Angels in Heauen do alwayes behold the face of my father whiche is in Heauen. Which words are not so to be taken, as though they were neuer sent downe into the earth, but the Lord here speaketh after the manner of men. For as seruants stande before their maisters to fulfill their commaundement, euen so are the Angels prest and ready to serue God. E- say the 63. The Angell of his face, that is, which standeth ready in his sight, preserved them. And further they which often stand in presence of their Lord, are acceptable vnto them and priuy to their secrets. Out of this place of Math. Saincte Hierome in his commentaries, and other fathers do conclude, that God doth assigne vnto euery soule as soone as he createth him his peculiar Angell, which taketh care

Angells ap-
peare.
Matth. 18.

Esay. 63.

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of him. But whether that euerie one of the elect haue his proper Angell, or many Angels be appointed vnto him, it is not expressely set forth, yet this is most sure and certaine, that God hath giuen his Angels in charge to haue regarde and care ouer vs. Daniel witnesseth in his tenth Chapter, that Angels haue also charge of kingdomes, by whom God keepest and protecteth them, and hindreth the wicked counsels of the diuell. It may be proued by many places of Scripture, that all Christian men haue not only one Angell, but also many, whome God imployeth to their seruice. In the 34. Psalme it is sayd, the Angell of the Lord pitcheth his tentes round about them which feare the Lord, and helpeth them: which ought not to bee doubted but that it is also at this day, albeit we see them not. We reade that they appearing in sundry shapes, haue admonished men, haue comforted them, defended them, deliuered them from danger, and also punished the wicked. Touching this matter, there are plentifull examples, which are not needfull to be repeated in this place. Sometimes they haue either appeared in sleepe, or in maner of visions, and sometimes they haue performed their office, by some internall operations: as when a mans minde foretelleth him, that a thing shall so happen, and after it happeneth so indeed, which thing I suppose is done by God, thzough the ministrie of Angels. Angels for the most part take vpon them the shapess of men, where in they appeare. And so it may be, that S. Felix, and Saint Agnes, and other which haue appeared vnto honest and godly men, were the Angels of God. Angels haue appeared not only one at a time, but also whole Armies and Hostes, of them, as vnto Iacob the patriarch, and Heliseus the Prophet. It is read in the Ecclesiasticall history wyrtten by Sozocrates and Sozomenus, that Archadius the Emperour received Gaina, with all his Armie of souldiers, into the Citie of Constantinople, to defend it, but this traitor went about to get the rule of the Citie into his owne hands, and there

Dani. 10.

Psal. 34.

Whole armies
of Angels.
Constantinople
preserued by
the appearing
of Angels.

fore he sent a band of men to fire the Emperours Pallace, which suddenly espied a great hoste of Angels, of large stature, armed like unto souldiers, whereupon they gaue ouer their enterprise of fiering. Then sent he others who reported the very same: At the last he went himselfe, and sawe it to be so, and so left his purpose: and thus God by a miraculous meanes, preserved the Citty and Church of Constantinople from the craftie subtiltie of the tyrant.

Augustine.

Whereas, S. Augustine in his booke *De cura pro mortuis agenda*, Chapter 10. writeth, that dead men, haue appeared vnto the liuing in dreames, or any other meanes whatsoeuer, shewing them where their bodie laie buried, and requiring them to burie them. There he supposeth, that these are the workes of Angels by the dispensation of Gods prouidence, vsing vnto good purpose, both good and euil Angels, according to the vnsearchable depth of his iudgements. He saith not that such soules appeare in sleepe, but the similitude of soules. He addeth further, if the soules of the dead had any thing to do with matters of the liuing, and that we might talke with them as often as we list in our sleepe, his mother na night would leaue him, who to liue with him, folloped him both by sea and by lande, sucheloue bare she towards her sonne.

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CHAP. XV.

That sometimes, yea and for the most part, euill Angels do appeare.

Contrariwise, euill angels are hurtfull and enemies vnto men, they followe them euery where, to the ende they may withholde them from true worshipping of God, and from faith in his onely sonne Iesu Christ, vnto sundry other things. These appeare in diuers shapes: for if the diuell (as Paule doth witnesse) transso^r Paul^e. meth himselfe into an Angell of light, no lesse may he take the shape of a Prophet, an Apostle, Euangelist, Bishop, and Martyr, and appeare in their likenesse: or to bewitch vs, that we verily suppose we heare or see them in very dede. He taketh on him to tell of thinges to come, whether hee hit them right or wrong. He affirmeth that hee is this or that soule, that he may bee deliuered by this or that meanes, that by these meanes he may purchase credite and authoritie, vnto those things which haue no ground of scripture.

By meanes of false myracles, he decreeth new Hollydayes, Pilgrimages, Chappels, and Aultars: by Coniurations, blessings, enchauntments, he attempteth to cure the sicke, to make his doings haue authoritie.

You shall reade maruellous straunge things in Amobius, Lactantius, and other holie Fathers, who wrote against the Gentiles and their superstition, after what sorte Diuels haue deluded the miserable Gentiles, and haue entrapped them in many errors. He toynd and bid himselfe in their Idolles, he spake through them from one place to another, he made them to arbie, and did such straunge myracles, that verie lame men leauing their Idols, whereon they leaned in the Temples of their Idols,

returned home to their houses, without any helpe or stay of them, but especially in the temple of Esculapius (who was counted the Patron of Physicke) many of these kinde of miracles are reported to haue happened. Wherefore there is no cause, why the Papistes at this day, shoulde so insolently glorie of the like myracles, by the which they goe about to proue their intercession of Saints, and such lyke trumperie.

CHAP. XVI.

Of wondrous Monsters, and such like.



Nowe as concerning other straunge things, we must hereafter search what nature they are of: as when one dieth that there is somewhat seene, or some great noyse is sodeinly heard, but especially that many signes and wonders happen before the death of great Princes. It is well knowne by Histories, what signes went before the death of Iulius Caesar, amongst the which, a great noyse was heard in the night time, in very many places farre and neare.

As concerning other Emperors, and Kings, and other great mens deatnes, we reade that some certaine soze warnings were heard or seene, we must also consider what those straunge things are, which for the most part happen before the innovations of kingdomes, before battailes, seditions, and subuersions of Cities.

I say flatly, even as I sayde before concerning spirits: if they be not vaine perswasions, or naturall things, then are they soze warnings of God, which are sent, eyther by god Angels, or by some other meanes unknowne vnto vs, that we might vnderstand that all these things happen not by aduenture, without the wil and pleasure of God, but

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but that life and deathe, peace and warre, the alteration of Religion, the exchaunge of Empires, and of other things, are in his power, that we might thereby learne to feare him, and to call vpon his name. In the meane season, Sathan also sayneth and woꝛketh many things to terrife men, and to plant superstition in their hearts. But that all things are done by Sathan, hereby we may vnderstand: It chaunceth that one is thrust thorow and slaine by one with whome he neuer was at variance, but hath euer vsed him as his friende, some man is dꝛowned, or falleth from some high place, or otherwise is miserably slaine, an euill spirit can haue no foꝛeknowledge hereof (foꝛ there are no naturall signes, or coniectures going befoze them, as there are in diseases) yet notwithstanding, some signes and rare casualties fall out befoze. Hereof do I gather, that these things are wrought by God, who onely knoweth that they shall come to passe, and they are not onely admonishments vnto them, whom they especially concerne, but also vnto them which heare them, and are present at the doing of them.

There was a certaine Magistrate within the libertles of *Tigurne*, not long befoze I wrote this, whome certaine of his friendes tarried foꝛ to bꝛeake their fast with him befoze he tooke his iourney, and thus waiting, they supposed they heard a knife falling from the vpper part, or floze of the skewe, wherein they were, yet saue they nothing, and so deily as they communed togither of this straunge wonder, they thought they heard it againe. In the meane while cometh the Magistrate, vnto whome they declare what had happened, and as they had scant ended their talke, the knife fell againe the third time, in the hearing of the Magistrate, who befoze doubted very much of the matter. And therefore taking occasion hereby, he began to exhoꝛt them, that whereas within fewe dayes after, a great marriage should be kept in the same place, they should all endeavour

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to maintaine peace, and obserue sobrietie, least perchaunce
through quarrelling and murther, it should bee a bloudie
marriage. After he taking his iourney, and within a day or
twaine dispatching his businesse, as he was returning to-
wards his Castle, (his horse falling into a riuer, whiche
was sodeinly encreased with raine) after he had long stri-
ued with the water, at the last died miserably.

And that the diuell doth delude men with straunge
happes, hereof I gather, that if any be taken with greuous
sicknesse, so that not onely the Physitian, but also the sicke
themselues dispaire of their owne health, in the night time
there is heard a noyse as if one were making a coffin or
chest to laie one in, or were burying a dead bodie: that sup-
pose I to be an illusion of the diuil, for he thinketh verily
the diseased will die, whom God by meanes of godly and
earnest prayers, doth restore againe to his former health.

Plinie.

Whereas Plinie writeth that rauens are of such sharp
senses, that they will lie three or foure dayes before, vnto
the place where carrion will afterwarde be, it is altogi-
ther vaine and fabulous. If this were graunted, it were no
absurditie to say, that the diuell hath a knowledge of things
to come, yea euen where there are no naturall causes, &c.
Howeuer he may by Gods permission, if warres and mu-
tinies be towards, stirre the instruments of warre, and all
other kinde of munition as if lyeth in the Armozie, he can
make a noyse and reare a clamour and crie, as it were of a
great Armie in the aire, and play as it were on a Drum,
and do other such things, which all Historiographers as-
 firme with one voyce, haue oftentimes chaunced.

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CHAP. XVII.

That it is no hard thing for the Diuell to appeare in diuers shapes, and to bring to passe straunge things.



That it is no difficult matter for the Diuell to appeare in diuers shapes, not onely of those which are aliuē, but also of dead men, (whereof I spake also befoze, when I entreated of Samuels appearing) yea, and (which is a lesse matter) in the fourme of beasts and birds, &c. as to appeare in the likenesse of a blacke

Dog, a Horse, an Owle, and also to bring incredible things to passe, it is a thing most manifest: for hee may through long and great experience vnderstand the effects and force of naturall things, as of hearbes, stones, &c. and by meanes hereof worke marvellous matters. And then he is a subtile and quicke spirite, which can readily take things in hand, which in each thing is of no small weight. By his quicknesse, and by his knowledge in naturall things, he may easily deceiue the eye sight, and other senses of man, and hide those things which are befoze our face, and conuey other things into their places. Whereof the holy scriptures, and histories, and continuall experience beareth record. How did the wicked spirit handle Iob? What did he not bring to passe in short space? What straunge workes of an euil spirit did Bileam bring to passe? did he not purchase a famous name by his Magickall Artes? What wonderfull great miracles did Pharaos Sorcerers? Did not Simon Magus so bewitch the Samaritanes with his vnlawfull Artes, that he would say he was the great vertue of God? Touching this Coniurer, the olde Father write many things, as Ireneus in his first booke and tenth Chapter. Eusebius in his second booke and thirteenth Chapter.

Egesippus

Egesippus writeth in his third booke and second Chapter, of the destruction of *Hierusalem*, that this Symon came to *Rome*, and there set himselfe against Peter, boasting that he could flie by into heauen, and that he came at the day appointed vnto the Mount *Capitoline*, where leaping from the rocke, he flew a good while not without the great admiration of the people, who now began to credit his words, but suddenly he fell downe and brake his leg, and after being carried vnto *Aritia*, there died.

Iohannes Tritenhemius, Abbot of *Spanheimium*, writeth in his *Chronicles* concerning the Monastrie of *Hinsgrane* of the order of *S. Bennet*, in the yeare of our Lorde 970. that Peter and Baianus, the two sonnes of one Simon a *Denke*, ruled ouer the *Bulgarians*, wherof the one, namely Baianus, was throughtly sene in the Arte of *Necromantie*, and thereby wrought many myracles. He chaunged himselfe into a Wolfe so often as he list, or into the likeness of an other beaſt, or in such sort as he could not be discerned of any man, and many other straunge things hee could do, and did, whereby he brought men into great admiration.

And after in the yeare 876. he writeth, that there was a certaine Jewe named *Sedechias*, sometimes *Philosopher* and *Whistian* vnto *Lewes* the Emperour, who being very cunning in sorcerie, did straunge miracles and wonderfull sleights befoze the *Princes*, and befoze all other men. For he brought it to passe by his cunning, that he seemed to deuoure an armed man with his horse, and all his harnesse, and also a carte loaden with hay, together with the horse and carter. He cut off mens heads, their hands and fete, which he set in a basen befoze all the lookers on to behold, with the bloud running about the basen: which by and by he would put againe vppon the places whence they seemed to haue bene cut off, without any hurt to the parties. He was sene and hearde of all men to exercise hunting and running

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running, and suche like things in the aire and cloudes, as men are accustomed to exercise vpon the earth. He practised so many and diuers deceites, that all men maruelled and were astonished out of measure.

In the yeare of our Lord. 1323. When Frederike Duke of *Austrich*, who was chosen Emperour against Lewes, as the same author witnesseth, was vanquished in a great battail betwene *Otringa* and *Molndorfus*, and deliuered into the hands of Lewes, who sent him away into a strong castell to be safely keppe: It chaunced shortly after, that a coniu-
rer going vnto his brother Lupoldus in *Austriche*, prom-
ised, that by the helpe of a spirit, he would within the
compasse of an houre, deliuer Frederike safe and sounde
out of captiuitie, if he would promise him and giue him a
woorthie reward for his paines. The Duke answered
him: if thou wilt (quoth he) do as thou makest promise, I
wil woorthily reward thee. So the Magitian with the Duke
entring his circle of coniuration in an houre moſte conue-
nient, calleth the Spirit whiche was accustomed to obey
his commaundement. Whome, when he appeared in the
likenesse of a man, he commaunded by the vertue of his
coniurations, that he should speedily bring vnto him into
Austriche, Duke Frederike, deliuered safely out of prison.
Vnto whome the spirit answering, said, If the captiue
Duke will come with me, I will willingly obey thy com-
maundement. This saide, the spirite dieth away into
Banarie, and taking vpon him the forme of a Pilgrime,
he entred into the prison where the Duke was kepte pri-
soner: whome as soone as he sawe, the Spirit whiche
was sente as messenger vnto him, said: If thou wilt be
deliuered out of captiuitie, mount thee vpon this horse,
and I will bring thee safe and sounde without any hurte
into *Austrich* vnto Duke Lupoldus thy brother. Vnto
whome the Duke saide: Who art thou? The Spirite
answered: Aske not who I am, because it appertaineth
nothing

nothing to the purpose, but get thee up on the horse which I offer thee, and I will bring thee safe and sound, and freely deliuered into *Austrich*. Which when the Duke heard, hee was taken with a certaine horror, and feare, being otherwise a hardy knight; and when he had blessed himself with the signe of the holy crosse, the spirite sodainly vanished away with the blacke horse, which he had proffered him, and returned emptie againe vnto him that sent him: of whom being rebuked, because he had not brought the prisoner, he declared all the matter vnto him in order. Duke Frederick at the last being deliuered out of prison, confessed that it had so happened vnto him in his captiuitie the very same day they named. This historie is also to be seene in the *Chronicles of the Heluetians*.

There are also Coniurers found euery at this day, who bragge of themselves that they can so by inchauntments saddle an horse, that in a few hoares they wil dispatch a very long iourney. God at the last wil chasten these men with deserved punishment. What strange things are reported of one Faustus a Germane, which he did in these our dayes by inchauntments?

I will speake nothing at this time, of those old Sorcerers, Apollonius, and others, of whom the histories report strange and incredible things. Wags, Witches, and Inchaunters, are said to hurt men and cattell, if they do but touch them or stroake them, they do horrible things whereof there are whole booke extant. Iuglers and Tumblers, by nimblenesse do many things, they will bid one ease meate, which when they spit out againe, they cast forth ordure and such like. Magicians, Iuglers, Inchanters, and Necromancers, are no other than seruants of the Diuel: do you not thinke their matter reserueth some cunning vnto him selfe?

Howbeit this is not to be dissembled, that the diuel doth glory of many things which indeede he cannot performe:

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as that he saith, that he raised the dead out of their graues.
etc. He may in very deede by Gods sufferaunce, shewe the
shapes of them vnto men, but he hath no such power ouer
the dead bodies.

CHAP. XVIII.

Diuels doo sometimes bid men doo those things which
are good, and auoide things that are euill: sometimes
they tell truth, and for what cause.



If those spirites which seke helpe at mens
hands be not soules, but Diuels, many will
say, why then do they perswade men vnto
good things, exhort them vnto vertue, and
call them from vice. For they say, Judge by
rightly, take heede of these and extortion,
restore goods vniustly gotten vnto their ow-
ners, beware of perierie, surfets, and drunkenness, enuie
and hatred, lying and deceit, pray earnestly, come to church
often, etc.

The Diuell is not pleased when we do good, and a-
uoid euill: nothing woulde greeue him more, than that
we should liue according to the prescript worde of God.
Therefore they are not Diuels which bid vs do good, and
eschue euill.

Moreover, those Spirites speake truthe, but the Di-
uell is a lyer, and is called by Chyffe, the father of
lyes. Therefore we may not say that they are diuelli-
sh Spirites.

Unto this argument I aunswere thus: he doth this
for his owne advantage. If he should shewe himselfe so,
as he is by nature, he should little profit. What whiche
he doth, he doth it to this ende, that he may purchase cre-
dite vnto his wordes, and that he might the better chynge o-
ther things vpon men, and bring and driue them into sun-
dry

dy errors, whereby they forsaking the worde of God might giue eare vnto Spirites. Did not the seruants of vncleane Spirites, I meane false Prophets, come in times past vnder thepes skinnies, and sayned themselves to tender the peoples commoditie, whereas in very deed in the meane space they sought after another thing, that is, that when they had obtained great authoritie, they might pill and poule other men, and fill their owne bags with golde and siluer: Do not all heretickes yet at this day say, they are sent from God, and that we must eschue wickednesse, and seke after vertue; Didst thou neuer heare that thauers traouling by the way with those on whose company they light, haue talked of liuing honestly, and of the punishment of wicked men, and the rewarde of good men, to the ende that after they might take y aduantage of them vnauare? Whereas the Diuell hath sayned himselfe to bee other wise than he is, it hath brought forth innumerable errors, superstitions, and false worshippings in the Church of God. For Bishops in proces of time neglected the word of God, they would accept the Diuell and receiue him as an Angell of light, when he came not in a blacke and horrible, but a pleasant and acceptable forme. He speaketh some good things, that he may intermedle euil things therewith, he speaketh truth, that he may scatter abroade lyes, and rote them in mens hearts. So Simon in Virgil, mingled falshood with truth, that he might the better entrappe the Troians.

Sathan doth imitate craftie gamesters, who suffer a plaine and simple yong man to winne a while of them, that afterwards being greedie to play, they may lurch him of all his golde and siluer. He followeth them to which once or twise iustly repaie vnto their creditors such money as they haue borrowed, keeping their promise duly, that afterwards they may obtaine a great summe of them, and then deceiue them.

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The diuel sometimes uttereth the truth, that his words may haue the moze credit, and that he may the moze easly beguile them. He that would utter euil wares, doth not onely set them forth in words, but doth also so trim and decke them, that they seme excellent good, whereby they are the moze saleable: this Art also the diuel knoweth, for he painteth out his stufte that he may obtrude it vnto other men in the steele of god ware. S. Ambrose wrieth in his Commentaries vpon the first Epistle to the Thessalonians, and first chapter, expounding these words: Quench not the spirit. Despise not prophesying. Examine all things, and keepe that which is good. Euill spiritues are wont to speake good things craftily, as it were by imitation, and amongst those they priuily insinuate wicked thinges, that by meanes of those things which are good, euil things may be admitted, and because they are supposed the words of one spirit, they may not be discerned asunder, but by that which is lawfull, an vnlawfull thing may bee commended by authoritie of the name, and not by reason of vertue, &c.

Ambrose.

Hereunto appertaine those words which we reade in S. Chrysostomes second sermon De Lazara. There he sheweth that many simple men haue bene in this erreure, that they haue thought the soules of those which were slaine by some violent death, did become Diuels. He saith further, that the Diuell hath perswaded many Witches, and such as serue him being in this erreure, that they should kill the tender bodie of many yong men, hoping they shuld become Diuels, and do them seruice. And by and by he addeth: But these things are not true, no, I say, they are not. What is it then that Diuels say? I am the soule of such a Donke? Verily I beleue it not, euen for this, that Diuels do auouche it: for they deceiue their auditours. Wherefoze Paule also commaundeth them to silence, albeit they speake truth, lest taking occasion by truth, they mingle lyes therewith, and so purchase themselves credit.

Why the diuel doth sometimes tel truth

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Act. 16.

Marke. 1.

Luke. 4.

dit. For when they had said: These men are the seruantes of the most high God, shewing vnto you the way of saluati on: The Apostle not content herewith, commaunded the prophesying spirite vnto silence, and to come forth of the mayd. And yet what harme speake they? These men are the seruantes of the most high God. But because the most parte of simple men haue not vnderstanding alwayes to iudge of those things which are offered by diuels, he at once excludeth them from all credit. Thou art (saith he) of the number of infamous spirites; it belongeth not to thee to speake freely, hold thy peace, keepe silence, it is not thy office to preach. This is the authoritie of the Apostles: why takest thou vpon thee that which appertaineth not vnto thee, hold thy peace, be thou infamous. So also did Christ sharply rebuke the diuels saying vnto him: We know thee who thou art; therein prescribing vnto vs a lawe, that we should in no wise trust the diuel, albeit he tell the truth.

With we know these things, let vs in no wise beleue the diuel, nay rather if he say any thing that is truth, let vs flee from him and shunne him. For it is not lawfull exactly to learne sounde and wholesome doctrine of diuels, but out of the holy scriptures.

That you may therfore know that it can in no wise be, that a soule once departed out of the bodie can come vnder the tyrannie of the diuell, heare what St. Paule saith: For he that is dead is iustified from sinne, that is, he sinneth no more. For if the diuil can do no hurt vnto the soule while it is in the bodie, it is euident, he cannot hurt it when it is departed out of the bodie. &c. By all these things it is plaine, what manner of things those are which are heard and seene.

The



The third parte of this
 Booke, in which is shewed, why, or to what ende
 God suffereth Spirits to appeare, and other straunge
 thinges to happen: as also howe men ought to be-
haue themselves when they meete with any
suche things.

CHAP. I.

God by the appearing of Spirits doth exercise the faith-
 full, and punish the vnbeleeuers.



I foloweth now hereafter to be intrea-
 ted of, why God suffereth spirits, ghosts,
 and horrible sightes to appeare, &c. And
 also why he doth permit other straunge
 and miraculous thinges to happen: And
 furthermore, how men ought to behaue
 themselves when they see anye suche
 things.

God doth suffer spirits to appeare vnto his elect, vnto a
 good ende, but vnto the reprobate they appeare as a punish-
 ment. And as all other things turne to the best vnto y^e faith-
 full, euen so doe these also: so; if they be good spirits, which
 appeare vnto men, warning, and defending them, thereby do
 they gather the care, p^rouidence, and fatherly affection of
 God towarde them. But in case they bee euill spirits,

Causes why
 God suffereth
 spirites to ap-
 peare.

(as

(as for the most part they are) the faithfull are moued by occasion of them vnto true repentance. They loke diligently vnto themselues so long as they liue, least theemie of mankinde, who is readie at all assaies, and lieth alwaies in waight, should bying them into mischiefes, and take further vantage to vere and hurt them. God also by these meanes doeth exercise and trie their faith and patience, to the end they continue in his word, and receiue nothing contrary to the same, haue it neuer so faire as the we, nor do any manner of thing against his worde, although those spirites do not straightwayes cease to vere them.

God doth also suffer them to be exercised with haunting of spirites, for this cause, that they should be the more humble and lowely. For in the second Epistle to the Corinth. and. xii. chap. Paul saith: And least I should be exalted out of mesure, through the excellencie of reuelations, ther was giuen vnto me vnquietnesse through the flesh, euen the messenger of Sathan to buffet me, because I should not be exalted out of measure. For this thing besought I the Lord thice, that it mighte depart from me. And he said vnto me: By grace is sufficient for thee, for my strength is made perfect through weakenesse. Except God did shut by the way before vs with certaine stops and lets, we should not know our selues, we shoulde not vnderstande whereof we stand in need, we should not so earnestly pray vnto God, to deliuer vs from euill, to strengthen our faith, and to giue vs patience, and other necessarie things. Neither should we be touched with compassion of other mennes miserie which are bered with spirites: but we woulde rather say, that they cannot tell what they speake, and that they imagine many vaine feares. Moreover, if other vnderstande that godly men are for their exercise bered by spirites, they become more patient when soeuer they are sicke, or otherwise troubled, acknowledging their owne harmes to be but small in comparison of other mens. For nothing is

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more grieuous, than when a man is tormented by the Diuel.

Now as touching infidells, they are constrained, will they, or nill they, to confesse, that there are diuels, for there are many which would neuer be perswaded, there are good or euill Angels or spirits, except sometimes they had experience thereof indeede. God suffereth these things to chasten them. For so muche as they will giue no place vnto truth, but are wilfully deceiued, it is good reason they be taught by diuellish illusions what they must doe, or leaue vndone, and that they be illuded by euil spirits, after some other meancs.

Seeing of spir-
rites to the
wicked is a
punishment.

Thus we reade in the 13. chapter of Deuteronomie: if *Dent. 13.*
there arise among you a prophet or a dreamer of dreames, and giue thee a signe and wonder, and that signe or wonder that he hath saide come to passe, and then say, let vs goe after straunge Gods, which thou hast not knowne, and let vs serue them: hearken not thou vnto the words of that prophet, or dreamer of dreames. For the Lord thy God pro-
ueth you, to wit, whether ye loue the Lord your God with all your soule. Ye shall walke after the Lord your God and feare him, keepe his commandements, and hearken vnto his voice, serue him and cleaue vnto him. And he addeth further, that the same prophet or dreamer shall die the death.

By these words we do not only see that God doth suffer suche lewde fellows to worke maruellous thinges, but also to what ende and purpose he permitteth it, that is, to trie his faithfull, how constant they be, and how faithfully they would beleue in him, if at any time spirits do come and foretell things to happen hereafter. Our Saviour Christ saith in the third Chapter of Saint Iohn: This *Iohn 3.*
is the condemnation, that light is come into the world, and men loued darknesse more than light, because their deedes were euill: for euery one that doth euill, hateth the light, neither

neither comineth he to the light, least his deeds should be reprobued, &c. By the which words our Sauour sheweth the cause why the worlde is condemned, which is, because they receiue not the light of the word of God, or Christe himselfe, who is the light of the worlde, set forth vnto vs in his word: but rather that their eyes against the cleare light, preferring darkenesse, that is, errors, superstition, and wickednesse, befoze the word of God. If God then condemne and reiect the vnthankfull worlde, what maruell is it, if hee bere them with spirites and vaine apparitions: Christe saith in the fifth of Iohn, I come in my Fathers name, and you receiue mee not: If an other come in his owne name, you receiue him.

Iohn 5.

Christe laboured for their health and saluation: this they would not acknowledge, but refused him: therefore was it the iust iudgement of God, that they shuld receiue others, that hunted after their owne commoditie and profit: suche as were Theudas, Iudas of Galilee, and many other false doctors, and seditious seducers. Wherefoze if any refuse to giue eare to Christ and his Ministers, it is by the iust iudgement of God, that they hearken vnto spirites, and suche lyke things. Sainte Paule in the seconde to the Thessalonians and second Chapter, writeth of Antichrist, that he shoulde exercise great tyrannie in the Church of God, and sheweth against whome, and for what cause God will suffer him so to doe, saying: Among them that perish: because they receiued not the loue of the truth that they might be saued. And therefore God shall send them strong delusions, that they shoulde beleue lyes, that all they might be damned, whiche beleue not the truth, but had pleasure in vnrightheousnesse. And in the fourth Chapter of his seconde Epistle to Timothie, he earnestly beareth his scholler to be diligent in preaching daily. He giueth this reason: for the time will come, when they shall not suffer wholesome doctrine: but after their owne lusts shall

2. Thessa. 2.

2. Timoth. 4.

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shall they (whose eares itche,) get them an heape of teachers, and shall withdraue their eares from the truth, and shall be turned vnto fables. Now we see the cause why god dothe suffer seducers, false teachers, and wicked spirites, to deceiue men in the place of true doctours: which is, for that eyther they utterly despise his worde or little esteeme it, and cannot abide godly and constant preachers.

Touching whiche matter, we will alleage a few examples. Pharaο contemned God and his seruants, Moses and Aaron, wherefore God blinded his eyes, that he gaue himselfe to be ruled by his Magi or wise men, and at the last perished miserably in the red Sea.

Examples of
the Wicked
punished by
delusions of
spirits pharaο.
Exodus.
Samuel.

Saul would not giue eare vnto Samuel, who bare a right hart and god affection towards his king: he loued him not (as by reason he shoulde haue done) but hated him, and all other that loued him right well, for he contemned the worde of God. Wherefore it came to passe, that being in extreme daunger, he sought helpe of a witch to reare Samuel from the dead, y he might now vse his aduise, who he despised being aliue, and disdained to heare him. This woman reareth one, who is no other wise called Samuel, than when false gods, are called gods, when in very deede they are not gods, but wood and stones, or rather (as Paul saith). 1. Corin. 10. very diuels. This counterfeit Samuel giueth him neither comfozt nor Counsell, but driueth him to vtter desperation. The same hapned vnto Saul which chaunceth vnto those stubborne childezen, whiche despise their parents, contemne their counsel, & would gladly wish their death, and at the last grow vnto y point, y they would willingly take in hand a great iorney en condition it might be graunted them to heare them giue their last counsell.

1. Cor. 10.

An other example hereof. Ahab king of Israel, & Iezabel his wife had many godly prophets, amongst who Elias was a man indued with the gifte of shewing and working miracles. But they did not only contene those prophets, but also

Ahab.

3. Reg. 22.

cruelly murdered so many of them as they coulde rathe. Yet amongst the rest, they especially laboured to intrape Elias, who was exceeding zealous. The Baalanites were in greate fauoure with the King: but especially with the Quene, as her chief dearlings. And when the time approached, that Achab should suffer due and worthie punishment for his Idolatrie and wickednesse, wherein he had long time liued, he entred counsell with his kinsman Iosaphat, that they ioyning their powers together might recouer againe the Citie of Ramoth Gilead, which the Assirians had taken from him. Iosaphat allowed well this deuise, notwithstanding he woulde in any wise aske counsaile here in of God. Achab, therefore gathereth together a Councell of 400. priests of Baall, who all with one voyce, exhorted him to goe on with his enterprize, assuring him of most certaine victorie. One of them named Sedechias, was so vainly bold, that putting hornes of yron on his head, he saide: With these hornes shalt thou pushe the Assirians. But Iosaphat suspecting the matter, asked if there were any one Prophet of God to be found, of whome they might seeke counsell. Achab answered: There is (quoth he) yet a certaine man by whom we might enquire of the Lorde, but I hate him, for he doth not propheticke good vnto me, but euill, his name is Micheas. Iosaphat thought good in any wise to heare him. Wherefore the king presently sent for him by one of his Chamberlaines. And thus the messenger spake vnto him. All the Prophets with one voyce, propheticke good lucke vnto the king, I pray thee therefore, that thou speake nothing to the contrary. When he was nowe brought before the two kings sitting in their thrones, clad with sumptuous apparell, and before the other Prophets, which stood in their presence, king Achab asked him, whether they should make warres against Ramoth Gilead, or no: Vnto whom he scoffingly answered: go (saith he), thou shalt haue prosperous successe. The king

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Who by the maner of his utterance, vnderstood he spake not in earnest, instantly required him to tell him the truth. Wherevppon he saide: that he had seene all *Israell* disperfed in the mountaines, as sheep without a sheheard, and that the *Lorde* had saide: These men haue no *Lorde*, let euery one retorne home to his owne house in safetie. Then saide Achab, Did I not tell thee, that this fellow doth prophecie me no good? The *Prophet* went on, saying: Heare the word of *God*: I saue the *Lord* sitting in his seate of maiestie, and all the hoste of heauen stande about him on his right hande, and on his lefts hande. And the *Lorde* saide, Who shall entice Achab that he may go and fall at *Ramoth Gilead*. And one saide on this manner, and an other saide on that manner. Then there came forth a spirit, and stode before the *Lorde* and saide, I will entice him. And the *Lorde* saide vnto him, Wherewith? And he saide, I will goe out and be a false spirite in the mouth of all his *Prophets*. Then he saide, thou shalt entice him, and shalt also preuaile: go forth and do so. Now therefore behold, the *Lord* hath put a lying spirite in the mouth of all these thy *Prophets*, and the *Lorde* hath appointed euill against thee. When *Sedechias* came neare and smote *Micheas* on the cheeke, and saide: When went the spirit of the *Lord* from me, to speake vnto thee? And *Micheas* prophecied what should happen also vnto him. So the king commaunded him to be cast into prison, and to be fed with bread and water vntil he returned from the wars. Then saide *Micheas*, If thou remaine in peace, the *Lorde* hath not spoken by me: and therewith he willed all the people to hearken what he spake. Notwithstanding the kings went forward with their enterprize, and prepared themselves, and led forth their armies against their enemies. Achab was slaine in the battaile: *Iosaphat* because he toynded himselfe with the wicked, was in very great daunger, &c.

I haue handled this hystorie somewhat at large, that we might understand, how God by his iust iudgement sendeth spiritues vnto those which despise his word, whereby they may be beguiled and deceived.

The very same happened vnto the Christians after the Apostles time. For when the word of God began to be lesse esteemed than it should haue bene, and men preferred their owne affections before the hearing thereof: and when as they would incurre no manner of daunger, for the defence of their faith, and of the truth, but accounted of all religions alike, God so punished them, that now they began to giue eare vnto false teachers, whiche framed themselves vnto their vaine affections, they learned of images, whom they called Lay-mens bookes, they kissed these mens bones, and shined them in golde (if happily they were their boanes) whose doctrine before they disdained to receiue: they gaue credit vnto false apparitions and diuellish visions: and so suffered they worthie punishment for their great ingratitude. Euen as young men, which will not be ruled by their maisters, are after compelled to obey other men with great shame: so also happened it vnto those men: for they fel daily more and more from the word of God, in so much that when they had once lost the truth, some ranne one way, and some an other, to finde a meanes for the remission of their sinnes: and one man beleued this spirit, an other that, which no man can deny.

Rom. 1.

Athanasius.

The like chaunced vnto the Gentiles in times past, as it appeareth by the first chap. to the Romanes, and also by their owne writings. They worshipped many gods, many miracles were shewed amongst them: they had many visions of gods, and many oracles: which when the Apostles began to preach, all ceased. S. Athanasius in his booke De humanitate verbi. Fol. 55. and 64. writeth, that in auncient time there were oracles at Delphos in Bæotia, Lycia, and other places which hee nameth: but now since Christ is preached

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preached euery where vnto all men, this madnesse hath ceased, &c. In the like maner writeth Lactantius and others. But in these our dayes, since we haue refused mens traditions, and willingly embraced the doctrine of the Gospell, all appearings of soules and spirits haue quite vanished away.

Who (I pray you) heareth now of any soule or spirit, which doth wander, and as they call it, craue mens deuotions? Those rumblings of spirits in the night, are now muche more sildome heard than they haue bene in times past.

CHAP. II.

What the cause is that in these our dayes so fewe spiritess are scene or heard.



The cleare light of Gods word brineth away all such spirits, which sle to worke their seates in the darke. The cleare light approaching, the shadow & darke-nesse vanissheth. The prince of darknesse shineth light, and hath nothing to do where men worship God the Father,

only through Iesu Christ, belouing on-ly on him, and committing themselves wholly vnto his protection. If men esteem the word of God, and haue it in price, he will in no wise suffer them to be so ouersene and deceiued, as they are which do all things without the warrant of his word.

Here I cannot ouerpasse with silence a certaine mer-ry iest: when once there chaunced to be talkie in a cer-taine place of visions and spiritess, a certaine profession of the Gospell saide vnto a Papist in this manner: Perad-venture (quoth he) euen by this to gather, that our religion is true, and yours false, so that since the Gospell was pre-ached vnto vs, very fewe spirits haue bin scene of any man.

To

To whome the other made aunswere by way of reasoning called Violentum: *Pay* (saith hee) hereby ye may gather, that your religion is naught, and oures good: for the diuell assaulteth those, wome he feareth will shortly reuolte from him.

A storie of S.
Benedict, seing
many diuels in
a monastery
and fewe in
the market.

It is not much unlike whiche *Aeneas Siluius* (who was afterwarde made Pope, called *Pius. 2.*) reciteth in his *Historie* of the *Councell of Basill*, out of the life of holy *Benedict*, father of the *Monkes* called after his name: Hee sometimes, visiting a certaine *Monasterie* of holy men, espyed an infinite route of diuels, who as it were fighting with the holy fathers, laboured to disturbe the good workes which they went about. And he forthwith going to a faire full of marchandise and buying and selling, sawe there but one diuell, and he also idle and sad, sitting vppon a watch-tower, wherat *saint Benedict* maruelling, that he sawe the place which was holy and dedicate to prayer, full of diuels, and that he founde the prophane place which was occupied with perurie and other offences, guarded but with one diuell: coniures the same diuell to declare and shew vnto him the true cause thereof: who straight answered him, that it was needfull the holy place shoulde be assaulted by many diuels, but those which sinned of their voluntarie accorde, had no neede to be deceiued by the diuell.

But I aske, the this question *O thou Papist*, mighte not the *Gentils* in ancient tyme haue objected the same to the *Christians*, when they demaunded of them why their *Oracles* ceased: and why there were so fewe *Visions*? If those *Spirites* or bugges be *Diuels*, why doe you then saye and beleue that they are the soules of deade menne, whiche desire helpe of you? I will shew you the verpe true cause why those *visions* are now so seldome times seene: for sothe because the diuell perceiueth, that we vnderstande his subtilties and craft, therefore hee hunteth

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hunteth after other men, and seeketh to deceiue them. As for example, when thou wilt crampe some man by the toes in night time (as sometimes pleasant fellowes vse to do, to recreate themselves when they trauell) and so draw him out of his bedde, if thou perceiue he bee acquainted with thy sleight, by and by thou leauest him, and goest vnto an other which is fast a sleep, and cannot perceiue the deceit.

There be other causes also why these things happen now moze sildome. If any man deceiue thee once, twice, or thrice, after wards thou openest thy eyes, and espieest what he doth and what he goeth about: so when we haue bene often beguiled with false apparitions, we will not easily be perswaded, if any man tell vs that a soule or spirite hath appeared (as the prouerbe saith,) *Burnt childe, dreads fire.* Neuer, whereas now adayes se we stand in feare of spirits, many might be easily found, who would seek them, seele them, yea and also handle them. This is well knowne, and therefore no man will gladly put on a vils, or otherwise counterfeit himselfe to be a ghost. A man may some perswade a childe that there is a black man, a tall woman, which will put childezen that cry in their budget, &c. but after they are come to maturitie of yeares, they will no moze bee feared with visours and such like persuations: they will laugh at thy follie, if after wards thou goe about to make them so afraid. Euen so when we were childezen in the scriptures, that is, when we vnderstood them not, we might be easily seduced to beleue many things: But now that we reade them in all manner of tongues, and do daily profit in them, we do not suffer our selues to be so mocked, neither do we beleue every vaine apparition. How many fighes of spirits did the knauerie of the *Honkes of Berna* dresse away, after it was once detected? Things are set by in the fields to feare away the birdes, which at the last also they perceiue to be but trifles, and are not driuen away any longer with suche toys. What maruel is it then, if after to great a shipwreck

A burnt child
dreads fire.

of godlinesse and truth, men albeit they are simple, doe at the last open their eyes.

CHAP. III.

Why God doth suffer straunge noyses, or extraordinarie rumblings to bee heard before some notable alterations or otherwise.

In that there happeneth certaine straunge things befoze the death of men, and also befoze notable alterations, and destruccions of countries, as maruellous crackes, and terrible roaring, surely it turneth to god vnto the iust, and to further damnation to the wicked. For by these means God sheweth that nothing commeth to passe by chance, or by aduenture, but that the life and death, the prosperous or vnfortunate estate of al men, is in the power and hand of God. It is nothing so as the Epicures affirme, that God hath no regard whether any man liue, or be bozne, or do well or euill, or otherwise, or whether commō wealths do flourish, or be made waste. Christ himself teacheth vs, that not so much as a sparrow falleth vnto the ground without the will of God. Salomon and Daniel say, that the hearts of kings are in Gods hands, and that he appointeth or deposeth kings at his pleasure. Wherefoze if we happily do heare any noises or such like, they ought rather to put vs in god comfort, thā to make vs afraide. And againe, God hereby admonisheth vs, that we be not idle and secure, for he hath in all ages stirred vp his seruants, not only with word, but also with rare and straunge apparitions. The very Gentiles accounted these miraculous things, as the admonitions and warnings of their gods, as it may be sen euery where, in their histories. And albeit it be very likely, that most of these things happen by the diuels procurement, yet neuer thelesse, we here in perceiue Almighty God his fatherly care, loue, and preseruatiō of vs against the deuils of the diuel. For albeit the diuel take no rest, but is alwayes in readinesse to destroy vs,

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vs, yet can he not hurt vs, so long as God keepeyth watche and defendeth vs. The wicked who despise the preaching of Gods word, are soze terrified with these things, in so much that they not knowing whither to turne themselves, are constrained to confesse, that God doth gouerne all mens actions, and that there are good and euil spirits. Otherwise they could in no case be repressed, but that they would doe greater mischief vnto the faithfull, except God by these meanes did cast feare vpon them, and as it were with a snaffle or bzidle, did hale and drawe them backe.

CHAP. IIII.

After what sort they should behaue themselves, whiche see good or euil spirits, or meete with other strange aduentures: and first how Iewes and Gentiles behaued themselves in the like cases.

That we may rightly vnderstand how we ought to behaue ourselues, if any thing either good or euill, appeare vnto vs, we wil first declare how the Gentiles and Iewes vsed themselves in like cases. Amongst the Gentiles, not only those wandring spirits beare men in hand that they were mens soules, but also shewed what were good and expedient for them to doe for their sake, to wit, that they should do sacrifices for their soules, obserue their obsequies, burie their bodies, erect Temples, make holy dayes, and such like stufte. Suetonius writeth, that the Emperoz Caligula his bodie was priuily conueyed into the gardenes called *Lamiam*, and there with a halfe fire being but halfe consumed, was cast into a pit, and conered with a litle earth. But after wards, when his sisters returned from exile, it was taken vp, and thorowly burnt, and after ward solemnly buried. But before they had so done, the gardeners were very much troubled with appearing of spirites. And moreover, no man could passe any night in the same house where he was slaine, without some great feare, vntil such time as the house was utterly destroyed with fire.

What the Gentiles did when they sawe spirits.

Suetonius.

Seprimæ
Tricesimæ
Anniversaria.

Lilius Giral-
dus.

Cicero.

Ouid.

Feralia.

We read also in other writers, that the ghostes of them which were not orderly buried, or whose accustomed rites and ceremonies in the time of warres were omitted, did appeare either to their friends or vnto others, complaying and intreating that their funerals, and all other ceremonies might be obserued for their sake: whereof came the hearse, weke mindes, month mindes, and anniuersaries, whereof we reade many things in the Ethnike writers, and many things are recited out of the olde Poets, and in Lilius Giraldu, in his booke *De sepultura*, and also in Polid. Virgilius *De Inuentione rerum lib. 6. cap. 10.* We haue shewed before in the second part and first Chapter, that some haue desired others, that they might bee buried after that they were dead. Cicero writeth in his 1. booke *De legibus*, that Romulus the first founder of Rome, walking after his death not farre from Atticus house, appeared vnto Iulius Proculus, and told him that he was now a god, and that his name was Quirinus, and therewith commanded that there should be a Temple erected and dedicated vnto him in the same place.

Ouid writeth *Lib. 4. Fastorum*, that Remus appeared in the night time vnto Faustulus, and to his wife Accia Laurentia, sometime his Nurse, complaining vnto them of his miserable death, and desiring them to make labour, that the same day wherein he was slaine, might bee accounted amongst their holy dayes. The people of Rome (as Ouid witnesseth, *Lib. 2. Fastorum*) kept a feast in the moneth of Februarie called *Feralia*, in the which they did sacrifice vnto the infernall goddes, and those whose duties it was to celebrate the funeralls of their Auncessers, carried dishes of meat to their sepulchers. Whereof Fastus and Varro called the same feast by the name of *Feralia*. These dishes of meate were set vpon a stone, at the time of these sacrifices: for the which cause, as Seruius saith, they were called *Silicernium*, by the which word some will haue a certaine

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certaine feast signified, which is bestowed vpon old men. Donatus sayth, that *Silicernium* is a supper, which is made to the infernall Gods, because *Eam silentes cernant*, that is, the deade soules do receiue it, or because those that doe serue it, do onely *cernere*, see it, and not taste thereof, &c. There were also certaine holie feastes called *Parentalia*, *Parentalia*, in the which meate was carried to the Sepulchers, for the soules of Parents and Auncellours befoze deceased. And albeit they suppose, that soules were pleased with small giffes, as of milke, wine, and such like, whereof mention is made in Ouid, yet notwithstanding they also killed sacrifices, whereof some suppose that *Feralia* toke their name, *a feriendis pecudibus*, of killing sheepe. Unto their sacrifices they also added praiers, and kindled lightes. When in times past the Romanes being troubled with warres, had let passe the feast of *Parentalia*, they therefore supposed (that the infernall Goddess being for the same cause angrie) there arose stozmes and pestilence, and that soules rising out of their graues, did wander with pittifull complaints about the graues, and by the highway sides, and in the fieldes. This feast endured by the space of fiftene dayes, in the which married women lay not with their husbands, neither those which were marriageable did marrie, and the Images of their Goddess were couered. The soules of them that were dead, when they came to the meate, they wandered about the graues, and were fed (as they thought) with the banquet.

In the moneth of May, there was holden a feast in the night time, which at the beginning they called *Remuria*, and after wardes *Lemuria*. This did not differ much from the feast called *Feralia*, which was instituted to pacifie soules. Touching the originall of them, and the rites belonging thereto, toke Ouid in his *Lib. 5. Fastorum*. One who toke on him to pacifie the soules, arose in the night verie late, he went barefooted, and washed himselfe ouer with

fresh springing water, and then taking beanes whiche he had rolled in his mouth, he threw them behinde his backe, and said, that with them he did redeeme himselfe, and after beating on a peece of bzaille, he prayed the soules to depart from thence: which thing if they had done nine times, they thought they had ended their holy seruice. These were celebrated by the space of thre dayes. The sacrifices which are done for the infernall gods, are called *Inferia*.

We reade in Lucan, of the soules of Sylla and Marius, which were purged by sacrifice. We shewed before how Achanagoras commanded the bones which were digged up in the entrie of his house at *Athens*, to bee orderly buried againe, &c.

Touching the
Iewes beha-
uiour.

The auncient Iewes had an expresse commandement of God, not to bee any thing moued with the miracles of false Prophets, and God in plaine words forbade them, not to seeke counsell of dead bodies. Saule in the beginning of his raigne, while he yet gaue himselfe vnto godlinesse, vnto the destruction of all Coniurers and Witches. I doe not remember that I haue euer heard or read, how the Iewes behaue themselves when any spirits appeared vnto them: yet I doubt not but that they are superstitious as well in these things, as in all others.

CHAP. V.

How Christian men ought to behaue themselves when they see Spirites, and first that they ought to haue a good courage, and to be stedfast in faith.

HOWE Christian menne oughte to behaue themselves in this behalfe, it is fully and amply declared in the holie Scriptures, in like manner as all other things are, whiche appertaine vnto our saluation. To wit, that first we ought to be of good courage

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courage without feare, being assured and constante in true faith.

For if they be good Angels which shew themselves vnto vs, then are they sent vnto vs from God, to a good ende and purpose. But if they be wicked and euill, they can do vs no harme be they neuer so desirous, excepte God giue them leaue thereto. If it be nothing but a vaine imagination that we haue, or an idle sight obiected vnto our eyes, surely it is great follie to be any thing afraid. Indeed it is naturall vnto vs, to be amazed with feare when we see suche things: for very godly menne, as we read both in the olde and newe Testament, were stricken with exceeding feare when they sawe good Angels, but yet a man must pull by his heart againe. When Christes Disciples sawe their Maister walking vpon the water, and approaching neare the shippe, they thought they sawe a spirite, and they were astonished, and cried out through feare. But the Lord saide vnto them, be of good comforte, it is I, be not afraide.

The like is reade in the foure and twentie Chapter *Luke. 24.* of Saint Luke, when he appeared vnto them after his resurrection, and sawe that they were maruellously afraid. Matthew the 10. Feare not saith the Christ, those whiche *Matth. 10.* slay the bodie, but cannot kill the soule, but rather stande in awe of him, who can cast both bodie and soule into hell fire. The Diuell would like it well, if we would alwaies stand in feare of him.

Be not dismayde, although thou heare some spirit stir and make a noise, for in case hee rumble onely to make thee afraide, care not for him, but lette him rumble so long as he will, for if he see thee without feare, he will sone depart from thee. And if thou thinke good, thou maiest boldly say vnto him, get thee hence with a mischief thou wicked Diuell, thou hast nothing to do with me, who haue sette my onely belofe in Christ Iesu my Saviour.

I am

I am owner of this house, and not thou, vnto whome there is an other place appointed. &c. If he perceiue y^e there is no feare or dreade of him, and that his buſking is not esteemed, he will not continue long time. I will make this matter manifest with a similitude, which is well knowne. There be certaine men, which if they thinke other men stande in feare of them, they make wise to drawe their sword, and sometimes two they draw it, and strike the stones therewith, chafing and swearing lustily: But if they knowe their aduersaries haue a good courage, and that (if neede require) they will fight it out stoutly, they will quickly put by their sword into their scabborde. In like manner, if the Diuill see thou art of a good stomacke, and well armed with Gods worde, he will sone sake after others whome he may mocke with feare.

But if it please God to exercise thee by the Diuill for a certaine time, as he did sometime Iob, thou must patiently suffer all things which he laieth vpon thee, and that willingly for Gods commaundement sake. And knowe thou well, that he cannot thus much hurt, neither thy goods, nor bodie, nor soule, without the permissiō and sufferance of Almighty God: if God giue him leaue to plague thy bodie, thinke with thy selfe howe so euer it be done, that God hath so done for thy profite and commoditie, who also sendeth greuous sicknesses vpon other men, by other means & instruments, or else doth exercise them with other kindes of calamities. Be therefore strong and constant in faith, yet lette euery one beware of boldnesse, temeritie, and headie rashnesse.

Let it comforte thee, that thou knowest Christe hath conquered the Diuill, as he himselfe teacheth in the eleuenth chapter of Luke, by the example of a strong man at armes. In the 12. & 16. of Iohn he saith: the Prince of this worlde shalbe cast out of the doores, that is to say, out of the hearts of them which cleaue to the worde of God, and are not in

loue

Christ hath
conquered
the diuill.
Luke 11.
Iohn. 12. 16.

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loue with the world, whereof he is prince and ruler. For he hath power ouer such, which do greedily loue the world.

In the first of Iohn the third chapter, it is saide : *The* *1. Iohn. 3.*
sonne of man appeared, that is, came into the world for that cause, that he might destroy the workes of the diuel. There are many miracles in the Gospell which shewe that Christ cast out diuels. Albeit God for a time do suffer the diuel in many things, yet hath he appointed him his bounds, which he may not passe. And he doth not suffer the faithfull to be tempted any more of him than they are able to endure. He giueth his grace plentifully vnto them, vpon whome he laieth great afflictions.

We ought not to maruel if spirits sometimes be seen or heard. For as Saint Peter saith : Satan rauingeth euery where, in houses, fieldes, water and fire : and yet he is not alwayes espied of men, neither can he so bee, except God giue him leaue to shewe himselfe. In that that we doe alwayes see him (for he being of an inuisible nature, taketh on him diuers shapen) or heare him, we haue to thanke the goodnesse of almightie God : for otherwise we should not be in rest one moment of time. But if sometime wicked spirits meete with vs in a visible forme by the will of God, or do otherwise trouble and disquiet our houses, we must not think therfore that they were neuer in house before.

The diuel is conuersant among men.

CHAP. VI.

It behoueth them which are vexed with spirites, to pray especially, and to giue themselves to fasting, sobrietie, watching, and vpriight and godly liuing.

Now because god Angelles appeare vnto vs more seldome in this sore time (for there is a verie greate difference of men liuing vnder the newe Testament, from them that liue vnder the olde, vnto whom God many and oftentimes sent his Angels)

and that euill angels very often appeare, we ought the rather to commit our selues more diligently to the tuition of almighty God, both when we go to bed, and also when we arise againe.

Our Saviour amongst all other things, taught vs to pray to this purpose: Deluer vs from euill. And moreover he saith in the 17. Chapter of Matthew, that some kinde of diuels are not diuened away by any other kinde of meanes than fasting and praying. As touching those which suppose that diuels ought to be cast out with coniurations, and execrable cursings, I will entreat in the end of this my booke. Watch and pray, leaſt ye fall into temptation, Matthew 26. And in the 22. of Luke, Chriſt ſaith vnto Peter, Satan hath deſired to ſift you euen as corne, but I haue prayed that thy faith faile not. And euen at this preſent alſo he maketh interceſſion for vs ſitting at the right hand of his heavenly father.

The auncient Fathers in olde time, call vppon God in all their daungers and troubles, whereof it were a needleſſe matter to auouch many examples. It is alſo very profitable and good to craue the prayers of the whole congregation, when ſoever we are bered with euill ſpirites and vaine fantasies. For we know right well that the prayers of the Church haue bene very profitable and effectual vnto others, and that the godly in their diſtreſſes haue euer moze deſired them.

It is Gods pleaſure, that the faithfull ſhould ſuccour one another with their good prayers. Howbeit that the Saintes after their departure from hence, ſhould pray for vs, that we ſhould in any wiſe deſire their prayers, ſurely there is no commandement of God, or any example thereof in the holy ſcriptures.

Moreover, the Apoſtles teach vs to withſtand the craft and ſubtiltie of the diuell by this meanes. Saint Paule to the Ephesians the 6. Chapter, and Peter in his firſt Epistle
and

of vvalking Spirits. 199

and fifth Chapter saith : Be ye sober and watche, for your aduersary the diuel, as a roaring lyon walketh about, seeking whom he may deuoure : whom resist steadfast in faith, &c.

*Ephe. 6.
1 Pet. 5.*

When men are secure and negligent, wholly giuen vnto pleasures, and as it were drowned in sursetting, concouitnesse, adulterie, and such other wickednesse, then hath the diuel place to thewe himselfe. Wherefore we ought to giue our selues to watching, praying, fasting, and godly liuing : we must heare the word of God often and gladly, we must desire to reade and talke of him continually, that we may thereby put from vs those diuellishe illusions and sightes.

*We must fight
against the di-
uel with good
life.*

If thou haue any publike office or charge, do it faithfully : restore thy goods euil gotten, either vnto their true owners, or else imploy them to some good and godly ende. If men care neither for God, nor his word, it is no maruell if vaine sightes appeare vnto them. For God suffereth such things to happen vnto them, to humble them and to make them know themselves.

It is an horrible thing, that there are some which giue ouer themselves to the diuel, because he should not torment them : they ought rather to weigh with themselves, that if they so do, they shall be perpetually tormented of euil spirits, except they truly repent and turne againe to God.

CHAP. VII.

That spirits which vse to appeare, ought to be iustly suspected : and that we may not talke with them, nor enquire any thing of them.

We ought not without great cause to suspecte all Spirites, and other apparitions. For albeit God doth vs the helpe and seruice of good Angels,

for the preservation of his elect, yet notwithstanding in these our dayes they appeare vnto vs very sildome. For things are nowe farre otherwise since Chyristes comming into the worlde, than they were before in auncient time. Although perchance thou thinke thou haste sene a good Angell, yet do not easily and vnadvisedly giue him credite. If the euent of the matter declare afterward, that it was a good Angell, which gaue thee notable warning of some matter, or deliuered thee out of some great dangers: giue God thanks that he hath dealt so fatherly and mercifully with thee, and hath suche care ouer thee, and endeavour to frame thy selfe to his wil and pleasure. But if thou see an Angell whiche flattereth and speaketh thee faire, suche a one as those are whiche craue thy helpe, (as thou hast heard before) in no wise credite their wordes. Men which blaunche and flatter with vs, are alwayes suspicious, why then should not such spirites be suspected? Enter into no communication with such spirites, neither aske them what thou must giue, or what thou must do, or what shall happen hereafter. Aske them not who they are, or why they haue presented themselves to bee sene or heard. For if they be good, they will like it well, that thou wilt heare nothing but the word of God: but if they be wicked, they will endeavour to deceiue thee with lying. When the Angell in the first Chapter of Matthew, instructed Ioseph in a dreame, he by and by alleaged testimony out of the prophet. If it be so, that we must not beleue an Angell coming from heauen, who can iustly blame vs, if we giue no credite to spirites and suspicious dreames? Although Chyrist and his Apostles had the full power to shew miracles, yet did they establissh and confirme their doctrine by the holie scriptures.

Matth. i.

When Almighty God himselte had enquired of Adam in Paradiſe, touching the breaking of his Commandment, and that he had layde the fault vpon his wife Eua,

and

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l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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and she had put it ouer to the Serpent, which caused her to eate of the forbidden frute, God woulde not demaund of the Serpent, that is, of the Diuell, (whiche had vsed him as an instrument) why he had so done, for he knewe right well that he was a lyer. Except Eue had talked with the Serpent, she had neuer transgressed Gods Commandement.

If Spirites of their owne accorde woulde gladly tell vs many thinges: yet wee must not giue eare vnto them, much lesse ought we to coniure them to tell vs the truthe. God commaunded in his lawe, (as wee haue oftentimes said befoze) that no man should enquire any thing of the dead.

God himselfe sent his faithfull seruants, the Prophets, Apostles, Euangelists, and especially his onely begotten sonne Christ Iesu our Lord and Saviour into the worlde, by tohome he truly and plentifully taught his faithfull seruants what they ought to beleue, to do, to leaue vndon, and what kinde of worshipping did best please him, with many other such thinges. By them he enformed vs concerning great and waightie affaires, which should happen in his Church, and in kingdomes, euen vnto that blessed day wherein Christ shall iudge the worlde, and shall call together his generall Councell, and shall pronounce finall sentence vpon them who haue done well or ill, and wherein he shall make a diuision and separation betwene the good and euil.

Christ himselfe after his Resurrection did not immediately ascend into heauen, but abode a while in earth, appearing vnto his Disciples and others, least we should at any time say: Who euer came again to tell vs what estate is to be looked for in the other worlde?

Moreouer, God among suche great and long persecutions, wherein many profitable booke haue perished, hath miraculously preserved the holy Scriptures for our pro-

God hath al-
wayes giuen
vs teachers.

God hath pro-
serued the
Scriptures.

fitte, euen vnto this day, and hereafter will preserve them in despite of all impious and wicked men.

Cod hath instituted the holy ministerie.

*P salme, 119.
Iohn, 8.*

He hath also ordeyned the ministerie of the worde, that vnto the ende of the worlde, there shoulde be some men, whiche bothe by lively voyce, and also by their writings, shoulde interpret his worde, and enforme others of his will and pleasure. His word is a shining lanternne, which shineth in this darke worlde, which is full of errors, as we reade Psalm. 119. And our saviour saith in the eight chapter of Matthe, that he is the light of the worlde, whome if any man follow, he walketh not in darkenesse.

This standeth as a sure ground: wherefore no other revelations are to be looked for, neither by myracles from Heauen, nor by wandring spirites or soules, as the common people misserme them. But lette vs imagine, that they are the wandring spirites of deade bodies, then is it necessarie, that they be the soules, either of faithfull men, or of infidels. If they be the soules of the faithfull, they will say with God the father concerning his sonne Christe Iesus, *Hear him.* But if they be the soules of Infidels and of wicked men, who I pray you, will vouchsafe to heare them, or beleue any thing they say? Forouer those things whiche these counterfeite soules doe speake, eyther agree with the holy Scriptures, or else are contrary vnto them. If they are agreeable, then are they to be receiued, not because spirites speake them, but because they are contained in the word of God. But in case they are repugnant to the worde of God, they ought in no wise to be receiued, albeit an Angell from Heauen offer them. Thou wilt not beleue a man of thy familiar acquaintance, otherwise worthy of credite, who sounde of bodie and soule, now lieth together with thee, if he affirme any thing which thou knowest to be contrary to the holy Scriptures: why then wouldest thou beleue a spirite which thou

doest

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doest not knowe? In ciuill causes the euidence or witnesse of dead men is reiected, why then in causes of religion shuld we giue care to the testimonie of runagate and wandring spiritres.

It is no harde or difficulte matter for the Lorde oure God to sende his Angels vnto vs, whoire otherwise hee bleth for our profite, and by them to instruct vs in the Faith: but it hath pleased him to appoint the matter otherwise.

W^e reade in the tenth chapter of the Actes, that by an Angell he commaunded Cornelius to sende for Peter, that he might instruct him in the faith. He mighte haue commaunded the Angell to teache Cornelius, but he followed an orderly meanes. It shalbe best for vs therfore to stand to the holy Scriptures simply, and that all appearing of spiritres, as also all dreames and reuelations be tried by the holy Scriptures, as vpon a touchstone, and so to admit nothing but that which is set forth in the holy Scriptures: for except we go thus warely to worke, there is greate daunger least we be deceiued. If the auncient Fathers had so done, they had not estrayed so farre from the Apostles simplicitie.

S. Augustine in his thirde booke and .6. chapter, writing againste the letters of Petilianus saith thus: If concerning Christe, or any other thing, whiche appartayneth to faith and euerlasting life, (I will not say, we: for comparing with him that said: Albeit that we) but simply, whereas he going on, sayd: If an Angell from Heauen shall teache you any thing besides that whiche you haue receiued in Scriptures containing the law and the Gospel, hee be accursed.

*S. Augustines
counsell.*

*Scripture to
be only bele-
ued.*

S. Chrysostom vnto the Epistle to the Galathians the firste chapter: Abraham (saith he) when he was desired to send Lazarus, said: They haue Moyses and the prophets, if they will not heare them, they will not giue care vnto them

*Chrysostomes
aduise.*

them which rise by from the dead. And when he bring in Christ uttering these words, he sheweth howe he woulde haue the holy scriptures moze worthy of credite than any raised from the dead. S. Paule (when I name Paule, I name likewise Christ, for he stirred by his mind) preferreth the Scriptures befoze Angels descending from Heauen, and that for very iust cause. For albeit Angels are great, yet are they seruants and ministers. For all holy scriptures were not commaunded to be wrytten and sent vnto vs by seruants, but by almightie God & Lord of all things. Thus wryte these two holy fathers.

All things necessa-
rie to sal-
uation are co-
teined in the
scriptures.

What things soeuer are necessarie for vs to know, are contained in the holy scriptures: those things which are not expresse in them, we must not curiously enquire of, as things profitable for our saluation. Who will therefore say against the commaundement of God, that these things are to be sought and learned of dead men, and by diuelliſh visions? These things which are secret and hidden, we shall thoroughly see when we come to eternall life. Say not God, if we be not content with his holy word, say that vnto vs, which sometimes he spake by the mouth of Helias vnto the messengers of king Ocholias. Is there no God in Israell, that you now go to Accaron to aske counsell of Belzebub? Yea Thomas Aquinas denieth that diuels are to be heard, whiche deceiue simple menne, feyning themselves to be the soules of dead men: and by that coloure especially terrifie menne, whiche sometimes also happened vnto the Gentiles.

If it were certaine and sure that the Diuell coulde not appeare and deceiue menne, and also shewe greates and straunge miracles, then perchaunce some men would thinke that we shoulde giue care vnto such Spirites: but nowe we see the contrary happen. An euill spirite cloaketh his errorres vnder the coloure of diuine seruice, and vnder the pretence of religio, he endeoureth to ouerthrow religion.

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religion. For as S. Hierome saith, the diuell sheweth not himselfe with all his deceits, that he may be knowne what he is. And therefore it behoueth vs to be very circumspect and warie. Hierome.

Moreover, miracles are onely testimonies and seales of the word, neither may any thing be approued by them, which is repugnant to the word of God. All miracles which lead vs away from our Creator vnto creatures, and do attribute that vnto our workes, which is onely due vnto the merites of Christ: and to be short, all those which induce vs any wayes into errour, are to be eschued. If we must needs beleue these appearing soules, no man could be assured of his estate: for new things should be continually deuised, as we see plainly it happened in the olde time. Therefore we must let passe all manner of spirits, and embrace true religion, and therein constantly abide. Miracles are
seales of the
word.

CHAP. VIII.

Testimonies out of holie Scripture, and one example whereby it is prooued, that such kinde of apparitions are not to be credited, and that we ought to bee verie circumspect in them.

That wee ought not by and by to beleue all thinges which we heare, not onely experience and many common Proverbes, but also the holy Scriptures teach vs, especially in cases concerning our saluation, touching the which thing, we will alledge only a fewe places and examples.

When Christ first sent abroad his Disciples to preach the Gospell, he said vnto them, Matthew 10. Be ye wise as Serpents, and simple as Doves, beware of men: howe much moze than ought we to take heed of diuels? Christ prophetieth in the 24. of Matthew, that many false teachers Mat. 10.
Mat. 24.

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shall come in the latter daies, and shall shewe strange myracles to confirme their erroures, and therefore he commaundeth the faithfull, to be heedfull and circumspect, and not without cause he addeth: Beholde I haue tolde you before. Sainte Paule to the Galathians the firste Chapter, saith in greate earnest vnto them, that if an Angell come from Heauen, and preache vnto them any other Gospell, he shoulde be accursed. Euen so, if at this time spirites appeare, and doe vtter any thinge repugnant to the Doctrine of the Apostles and Prophets, they are to be reiected. The Apostle in his firste Epistle and fourth Chapter to Timothy, dothe prophesie of false teachers whiche shoulde come, and saithe, the spirit speaketh euidently, that in the latter times some shall departe from the faith, and shall giue heede vnto spirits of error and doctrines of Devils, whiche speake lies through hypocrisie, and haue their consciences burned with an hote yron, forbidding to marrie, and commaunding to absteyne from meates which God hath created to be receiued with giuing thanks of them whiche beloue, and knowe the truth. &c. By the worde (spirite) are vnderstode false teachers, whiche vaunt themselues of the spirite of God: But what cause is there, why it may not be vnderstode of suche wandring spirites, which haue induced men to take in hande many things? In the seconde Epistle to the Thessalonians, and the seconde Chapter, when certaine affirmed the latter daye to be presente at hande, Paule sorteth them, that there shall be a defection, and that Antichrist shall first come, saying: Nowe we beseech you brethren by the comming of our Lorde Iesus Christe, by our assembling vnto him, that ye be not suddenly moued from your intent, nor troubled, neither by spirits, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hande. Let no man deceiue you by any meanes, &c. Whiche wordes truly in my iudgement may

also

1. Tim. 4.

2. Thess. 2.

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also be verie aptly vnderstood of those wandering spiritres.
 Saint Iohn saith in his first Epistle and fourth Chapter :
 Dearly beloued, beleeue not euery spirit, but trie the spirits
 whether they are of God : for many false prophettes are
 gone out into the world. Hereby shall ye knowe the spirit
 of God. Euery spirit that confesseth that Iesus Chyist is
 come in the flesh, is of God, and euery spirite whiche con-
 fesseth not, that Iesus Chyist is come in the flesh, is not of
 God, &c. Here he speaketh not of spiritres which falsly as-
 firme themselves to be mens soules, but of those teachers
 whiche boaste of themselves that they haue the spirite of
 God. But in case we must not beleeue them being aliue,
 much lesse ought we to credite them when they are dead.
 And albeit that neyther Chyiste nor his Apostles, had so
 diligently giuen vs warning, not to suffer our selues to be
 seduced with myracles, and with the talke of spirits, yet
 notwithstanding, daily experience teacheth vs to bee cir-
 cumspect and warie in these cases. For assoone as false
 teachers see that they haue no testimonie of Scripture to
 defende themselves withall, by and by they turne them-
 selues to spiritres and visions, whereby they may confirme
 their doctrine, which thing hath opened a large windowe
 to many errors. To what inconuenience ambition, coue-
 tousnesse and enuie, hath brought many of the Clergie, it is
 both well knowne by many examles, and it hath also as
 it were by the way bene before declared. Haue not the
 orders of Monkkes strived amongst themselves for the
 preheminance? haue not they inuented newe miracles?
 haue they not counterfeited gods, pilgrimages, saintes
 and spirits? The holy Virgin is a famous and notable ex-
 ample, that we shalld not rashly beleeue euery spirit. For at
 what time y^e Angell Gabriel appeared vnto her in a visibill
 shap, and saluted her, shewing her before of y^e incarnatio of
 the sonne of God, she thought with her selfe, what manner of
 saluation that should be, how this thing could come to passe,

1. Iohn. 4.

The holy vir-
 gin did not by
 & by beleeue
 the appearing
 of the An. ell.

seeing the had knowne no man. When at the last being enformed of the meanes by the Angell, she said : Beholde the handmayd of the Lord, be it vnto me according to thy word. Why then should we beleue euery spirite, especially those which teach things quite contrary to the word of God.

CHAP. IX.

After what sort the faithful in the primitive Church, vsed themselves when they met with spirits.

I haue declared out of the word of God, how good and godly men ought to behaue themselves, when soeuer any spirites appeare vnto them. And truly the auncient Christians behaued themselves after this sort. For they were couragious and without feare, they gaue themselves to godlinesse, and all good woorkes, they diligently auoyded all things which were displeasing vnto God : and they were also very circumspect, not to attribute too much vnto spirits and visions.

The signe of
the Crosse,
Tertullian.

Hierome.

Origen &c.

Athanasius.

It was a common custome amongst them, to blesse themselves with the signe of the Crosse, when they mette with these things, which many also vse at this day. Tertullian writeth in his booke *De corona militis*, that the auncient Christians did many times marke their foreheades with the signe of the Crosse. S. Hierome exhorteth Demetriades, that he often crosse his foreheade, least that the destroyer of *Egipt* finde any place therein. Origen also, Epiphanius, Chrysostome, and Augustine, write many thinges of the vertue of the holie Crosse. S. Athanasius writeth in his booke *De Humanitate verbi, eiusque corporali aduentu*. Fol. 67. In times past (saith he) the diuels by baine helues, and mockerie, ensnared men, abiding sometimes in welles, sometime in riuers, in stones, and woods, and so by craftie deceptes, brought vnwise men into sottishnesse. But nowe
since

of vvalking Spirits. 205

since Gods word hath appeared vnto vs, suche lightes and vaine fantasies haue surceased. Fol. 56. and 72. and in other places also he handleth the same matter.

Lactancius writeth of the same in his fourth booke *Divinatum Institutionum* 26. Chapter, and also throughout the 27. Chapter. He saith that the diuel can haue no access to those, nor any wayes hurt them, which signe their foreheads with the Crosse. He addeth moze ouer, that the Christians vsed this ceremonie in old time, in casting out diuels and healing diseases.

Not for that they ascribed such efficacie and force to the externall signe of the Crosse, (for that were superstitious) but vnto the Crosse, that is, to the merites of Christe, whose worthinesse and excellencie, they called withall to their remembrance. Touching the holy Apostles, or Apostolike Churches, we reade not, that they euer vsed the signe of the Crosse, in expelling diuels, in curing diseases, or in any other thing. God spared the Iewes in *Egipt*, whiche marked the doze postes with the bloude of the Lambe: not that Lambes bloude is able to deliuer men from death, but it was a figure of the blood and passion of Christ Iesus. And the Iewes sprinkled not blood of their owne god deuotion, as they terme it, but by the commandment of God. The holy Fathers by the ceremonie that they signed themselves with the Crosse, ment to testifie their confidence in the crosse, that is, in the death of Christ Iesus, which abandoneth all euill and mischief. The Diuell neuer a whit feareth the Crosse, wherewith we signe our selues, nor yet those pieces and fragments of Christes Crosse, which are shewed for reliques, but he trembleth at the power and force of Christs death, by the which he was conquered and ouerthrowne. If any man attribute too much vnto ceremonies, he cannot be excused from superstition, which worthily deserueth blame.

Whether the
bare signe of
the Crosse
haue anie
force.

We read moze in the aunient writers, that they vsed

Coniurations
against diuels
Tertullian.

exorcismes, or coniurations in the primatiue Church against diuels.

You may read in Tertullian in his booke *De anima*, that vncleane spirits haue oftentimes deceiued men, haue taken on them the persons of others, and haue fained themselves to be the soules of dead men, that men should not beleue that all soules descended into Hell (what is to be vnderstood by the word Hell, I haue shewed before) and so to bring the beleefe of the latter iudgement of the resurrection of the dead, into doubt and question.

Howeuer, we reade that the olde Fathers haue cast diuels out of men, and out of such places wherein by their rumbling, they haue put many in horrible feare. Such an historie of Saint Iohn in Abdias Babylonius, for the holy Apostles, and many goodly men after them, were endued with this grace from God, that they could cast out vncleane spirits: which gift continued a long season in the Church, to the great profit of the faithfull, but afterwards it ceased as other miracles did also. It maketh vnto this purpose, that Tertullian writeth in his *Apologetico*, Fol. 8. 8. and 159.

Thus we haue sufficiently seene after what sort the holy Fathers and auncient christians behaued themselves when any spirits appeared vnto them.

CHAP. X.

That sundrie kindes of superstition haue crept in, whereby men haue attempted to driue away spirits.

2. Thess. 2.

1. Iohn. 4.

In proces of time, superstitions encreased more & more. Paule complaineth, that in his time Antichrist beganne to praetise his misterie of iniquitie, and that many opinions and sects beganne to spring vp. Saint Iohn writeth, that in his time, there were many Antichrists. That
maruell

of Walking Spirits. 207

marnel is it then, if afterwards, yea and that verie quickly, diuers errors croape into the Church, and multiplied exceedingly?

Sainte Augustine in his 22. booke *De ciuitate Dei*, Augustine, and eighte Chapter, after that hee hadde recited certaine miracles, whiche were therefore shewed that men might beleue in Christ, he setteth forth this historie. Hesperius a man of good worshippe and calling amongst vs, hath a piece of land in the territorie of *Fussalun* called *Cubedi*, in the which, perceiuing by the languishing of his cattell and seruantes, that his house was infected with the force and rage of euill spirites, he desired our fellow Priests, (I being then absent,) that some one of them would take the paines to go thither, that the spirit by his good prayers might giue place: one of them went thither, and there offered the sacrifice of the bodie of Christ, praying very earnestly, that the same disquieting of spirites might cease, and by and by God had compassion, and it ceased. He had giuen him of a friend of his, some parte of holy lande brought from Hierusalem, where Christ being buried, rose againe the third day: that earth he hung by in his chamber, least any euill might happē vnto him. But when his house was deliuered frō that trouble, he deuiseeth with himselfe what he might do with the saide earth, which for reuerence sake, he would not keepe any longer in his chamber. &c. Hereby it is manifest, that superstition began immediatly, and (as it hapneth alwaies) grew bigger with great increase, as if one shoulde roll forth the snowe clogged together, or as when huge lumpes of snowe begin to fall down from the *Alpes*, all things on euery side are filled with snowe. Shortly after menne began to praye, and offer sacrifice for dead mennes soules, yea and that with a good intencion, as it may evidently appeare in many of the auncient fathers.

After.

Afterwards when Bishops and parish Priests, did not onely not correct olde superstitions, but also vpon a good meaning increase them, at the last they grew to an infinite number. For when spirits appeared, men called not vpon God through Christ only, but also vpon Saints, forgetting that which S. Paule saith to the Romanes the tenth. (For I wil let passe at this time all other arguments,) how shall they call vpon him in whom they haue not beleneued? The Papists themselves cannot deny, but that we must beleneue onely in God, and therefore he onely is to be worshipped through his sonne.

The Aue Maria
is no praier.
er.

Some write that it is a soueraign remedie to drine away diuels, if we pray *Aue Maria*. Where by the way is to bee noted, that the same salutation of the Angell is no prayer, but onely a grēting, and hystoricall narration, to witte, howe the Archangell Gabriell tolde the Virgin Mary befoze of the Incarnation of Christ. But I pray thee weigh the sense of the words, and whether thou wilt or no, thou must needs say that these words containe in them neither asking, nor thanksgiuing, which are the parts of prayer. When the Angell came vnto her, he saluted her, saying: *Χαίρει. salve*, that is, God speede, or reioyce (for as Festus saith, the Greeke and the Latin word haue one signification.) Then he addeth further, full of grace, which is to be vnderstood passiuely, as they terme it in the scholes) for because God bestowed his grace vpon her: for so the Angell himselfe expoundeth it, when he saith after wardes, that she had sounde grace, that is, that God is mercifull and louing towarde her. Those words may not be so vnderstode, as if she were the fountaine of grace (as some haue expounded it) and that she hath grace of her selfe, and bestoweth it vpon such as call vpon her, or speake vnto her with the salutation of the Angell. For neyther the Greeke worde, nor any other places of the Scriptures admit this sense. The Apostle saith to the

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Ephesians the first Chapter, that God hath made vs his
faithfull seruants, deare by his grace through his beloued, *Ephes.*
that is, through Iesus Christ. In the which saying, the
same word is put, which the Angell vsed in saluting the
holy Virgine. It is written in the first Chapter of saint
Iohns Gospell in plaine wordes, that Iohn Baptist bare *Iohn. 2.*
witness of Christ with a loude voyce, and saide, that we
all haue receiued of his fulnesse, grace for grace. For the
lawe was giuen by Moses, but grace and truth sprang vp
by Christ. Many other suche places I omit for breuities
sake. The Virgine Mary her selfe saith, the Lord hath done
maruellous things vnto me. She setteth forth the grace
of God, giuen vnto her from God, without any of her de-
serts. For he neuer bestowed greater grace on any woman.
And there is a very great difference between him that con-
ferreth grace, and them which receiue or obtaine grace.
Grace is only to be sought at his hands, who giueth grace,
and not of them which themselues receiue grace. A few
yeares past, all men besought the Virgine for helpe, hoping
for more grace and succour of her than of Christ himselfe.
The Angell addeth further: Blessed art thou amongst wo-
men, that is, God hath conferred more grace vnto thee,
than vnto any other woman. The wordes which are ioyned
herevnto, Blessed is the frute of thy wombe, are not the
wordes of the Angell, but of her cousin Elizabeth, who also
saluted her. Vnto these wordes some religious men added,
Iesus Christ, Amen. Therefore the Angell vttered not all
those wordes of the Aue Marie (as it may manifestly be ga-
thered out of the very text of Saint Luke, Chapter I.) not
because we deny these wordes to be good and holy, for the
text saith of Elizabeth, that she was full of the holy ghost:
but that which the Angell spake not, is not to be attributed
vnto her. You shall not finde in any allowed Authoers, that
in the time of the Apostles and many dayes after, this gra-
ting was accounted as a prayer, or that any godly men did

1. Timoth. 2.

salute, and call vpon the holy Virgin. Which thing I woulde not, because I would bereaue the holy Virgin of hir honoz, but least that against hir will, we giue hir that honour which is only due to God the Father, and to his soune Iesu Christ. For he is our onely mediator and redeemer. 1. Timoth. 2. Otherwise the Aue Marie, and other such places of holy Scripture full of consolation and comfort, touching the humanitie of Christ, his punishment, death, and merites, are to be often read, and diligently considered: neither are the Scriptures to be pulled out of the handes of the lay people, in whiche they may see all these things with their owne eyes. Indee I denie not but Spirites haue many times vanished away vpon the saying of Aue Marie, but it was so done, that men might thereby be confirmed in their superstition.

Holy Water.

But these men proceeding further, did consecrate water with certain peraltiar ceremonies, and kept it in vessels in their churches, houses and elsewhere: amongst many other vertues, ascribing this force vnto it, that it chalet away spirites, and vaine sights. They also consecrated faulte, and taught, that whether soeuer it were cast, it drave away spirites, and all deceites of the diuill, yea and the diuill himselfe also. Moreover, they conuired with certain ceremonies and words, candles, palme, herbes, and other creatures, to drine away fantasies (as they terme them.) They laide these and such like things, as also the relikes of Santes, in those places wheras Spirites had bin seene or heard. They also bare men in hande, that greates belles and sancebelles by their noise fraied spirites out of the ayre. All these things are founde moze at large in the Papists bookes whiche are written of the consecration of suche things, and are publicly extant. If belles be rung on S. Iohns day, or S. Agathes day, they say it is a most excellent medie against spirites. Some bled to burne a bundle of consecrated herbes, that with the smoke thereof they might

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might chase away diuels. Many haue their peculiar and
straunge blessings against spirites. There haue bene also
many holy rites instituted by the commaundement of wan-
ding soules, as Passes for the dead, vigils, prayers, and
tweluemonths minds: as though the soules of goodly men,
being deliuered from all trouble, were not immediately
translated into eternall rest. And it is also plaine by reading
the Poets and Historiographers, that the Gentiles had
their sacrifices for the dead, as their rites called Nouendia-
lia, which were obserued the ninth day, and their yearly
feastes, &c. Howbeit those counterfait ghostes craued no-
thing so earnestly, as that many Passes might be sung for
their sakes, for they bare men in hand, that those had great
and marvellous force to redeme them out of Purgatorie.

John Tritenhemius writeth in his Cronicles of the
Monasterie of Hirsgauium, about the yeare of our Lorde
1098. Henricus the fourth then being Emperour, that at
such time as the order of the Cistercians first began, there
appeared many dayes and nights, not far from the citie of
Wormes, great troupes of horsmen and footmen, as if they
were now going forth to battail, running now here & now
there in troupes, and that about .ix. of the clock at night they
returned again to the hill nere at hand, out of y^e which they
used to come forth. At last a certaine Monke of the Abbey of
Limpurge, which stood not far from y^e hil whence they issued,
associating certain other vnto him, came on a certain night
to y^e place of the hil, & blessing himselfe with y^e signe of y^e ho-
ly Crosse, adiured them in the name of the holy and insepa-
rable Trinitie, as they came out of the hil, to declare vnto
him who they were: vnto whom one of the company made
answer, we are (quoth he) no vaine things, neither yet living
souldiers; but y^e soules of earthly men, seruing in this world
vnder our prince, who not long since was slain in this place.
The armour, furniture, & horses, which were vnto vs in-
struments of sinne while we liued, are euen now after our

The order of
Cistercians.

death, certaine signes and tokens of tormentes. What soener ye see about vs, is all fire vnto vs, although you nothing discern our fire. When the Donkes enquired whether they might be holpen by men, the spirit answered: we may (saith he) be holpen by fasting and prayers: but chiefly by the oblation of the bodie and blood of Christ, which thing we beseech you do for vs. As soon as he had so saide, all the whole rout of spirits cried three times with one voyce: pray for vs, pray for vs, pray for vs. And suddenly withal, they seemed to be all resolved into fire, yea and the hill it self, as if it had bin on fire, cast forth as it were a great crashing and rushing of trees. They had in Churches a peculiar order of them whom they called Exorcists, or Coniurers, whose dutie was to coniure and drive away diuels, but they were not so endued with that giste, as the auncient Christians were, and therefore they did but haunt & boast of themselves.

Exorcists.

Afterwards certaine Donkes and Priests well versed in Magicall sciences (for they were neuer without such trimmen) toke vpon them to coniure and drive away euill spirits out of houses into woods & desert places. They wrought maruellous and straunge things, and they said that a spirit in the name of Saints, and by the vertue of their coniuring and characters, was constrained to give place whether he would or not. Indee the diuel giveth place, but he doth it as enemies doe, which by spirit chuse a more fit place to fight in, or more apte to embowe themselves. That which Satan doth, he doth it willingly and of his owne accorde, that he might withdraue men from trusting in God onely, and drive them headlong into Idolatrie. Christ and his Disciples cast out diuels, but they were loth and unwilling to depart. Moreover they used to hang Saint Johns Gospell about their neckes, and carried about with them hallowed waie inclosed in a purse, which they call an *Agnus Dei*. There are certaine bookes abzoade, especially one written by Iacobus de Clusa, a Carthusian, concerning

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cerning the appearing of soules separated from their bodies, wherein amongst other things we reade, after what sort men should prepare themselves, when any spirits appeare, howe they shall behaue themselves in comming to them, in departing from them, in the place where they appeare, and what questions are to be proposed vnto them: touching which things I spake befoze, in the second part of this Booke and second Chapter, where if you list you may finde them.

I haue heard men which haue confessed themselves to haue bene so superstitious, that when the priest lifted vp the host (as they call it) in saying masse, they woulde presently wipe their face with their hands, because they were perswaded, that it was good to stop all spirits from meeting with them in a visibler forme.

But tell mee I pray thee whosoener thou art whiche doest so, by what places of Scripture canst thou confirme those ceremonies: Where doth Christ and his Disciples teach vs to expell the diuell (which is a spirit, and therefore without any bodie) by bodily things: He we but one example, that they haue cast forth the diuel by this way or means. If you bring out of the booke of Tobie, that the heart and liuer of the fish being laide on the coales, drove away the diuel with the smell, we say that the same booke is not accounted amongst the Canonically scriptures: and mozeouer that the same diuel was rather banquished by the prayers of Tobias and his wife, than by any fumigation. Did Christ ordaine the holy Supper to this ende, that thereby diuels should be cast out? Albeit that an euil spirit doe faine to giue place, because of these things, yet he bringeth to passe in the meane season, that superstition is more deeply rooted in the hearts of men.

Do 3

That

CHAP. XI.

That spirites are not to bee driuen away by cursing and banning.

Here I cannot overpasse, that certaine do bably persuade themselves, that spirites may easily be driuen away with cursing and banning, for that (as they say) spirits approach neare vnto such as pray, and do more eagerly disturbe and vex them. Our Lord Iesus Christ who can best tell how we should fight against the craft and subtiltie of the diuel, teacheth vs in many places to pray continually, he biddeth vs to pray in *h* Lords prayer, that we may be deliuered from euil, calling Sathan by the figure *and* *the* *figure*. Euil it selfe, because he excelleth therein. Nothing can be more acceptable and pleasing to the diuel, than when any man doeth cursing and banning. He seimeth that he is hereby driuen away, but in the meane season he creepeth inuisibly into their bosomes. If you list ye may driue away the diuel, in saying that he hath no place with you, but his place is in Hell, and that he hath nothing to do with those which put their only trust and confidence in Christ Iesus. For in the eight Chapter to the Romanes in the beginning, it is said: Now there is no condemnation vnto them, that are grafted in Christ Iesu, who walke not according to the flesh, but according to the spirit. A man may commaund the diuel to depart from him without any cursing or banning. And that is also to be blamed, that certaine wicked and rash men talke very beastly, and filthily with spirits, if they appeare at any time vnto them.

Rom. 8.

Some others, when spirits appeare vnto them, will by and by set on them, and driue the away with naked swords: and sometimes throw them out of the windowes, not considering with themselves, that spirites are nothing hurt with weapons. In the Grecian histories we reade, that a certaine

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certaine *Lacedemonian* passing by a sepulchre in the night season, when a spirit seemed to appeare vnto him, ranne towards it thinking to run it through with his speare: saying: Whither sleepest thou, O thou soule which shalt twice die? Surely it is praise wortie when a man meeting with a spirit is not afraid, but yet boldnesse and rashnesse cannot be commended. If thy enemy, albeit he be very weake be not to be despised, much lesse ought an enemy so mightie and so craftie, to be neglected. Where haue bene some who when they would haue striken a spirit with their sword, haue thought they haue striken the featherbed; the diuel so mocked them. Others supposing they had throught a spirit out of the window, by and by thought they heard shingles falling and rattling amongst the trees.

It is reported that there haue bin some, who supposing with their weapons to hurt spirits, haue wounded themselves, for their armes and other members of their bodie haue neuer serued them after. We must not vse a materiall sword against spirits and vaine shewes (for it profiteth nothing) but we must vse the sword of the spirit. They which will strike spirits and ghosts with a sword, indeed *enim* *non* *potest* *vincere* *spiritum* *sed* *seipsum* *vincit* *et* *perdit* *seipsum* that is, fight with their owne shadow. In the booke of Iob the diuel is signified by *Leuiathan*, which careth not for the speare, for he appeareth in diuers shapes, and cannot be put to fight with pikes. The diuel is a spirit, he hath not bones and flesh, but he only taketh on him a shape for a time. But in case spirits which haue bodies do wander (that is, conuersers, priests, whores, & whozemongers, which faine themselves to be spirites) there can be no better coniuration inuented, than to bang them well with a cudgell. For thou shalt not so much prouaile with these kindes of diuels with words as with stripes.

Whitherto I haue shewed howe they ought to behaue themselves which meete with spirits. As touching them which neuer heard or sawe any thing (for there bee many which

which neuer chaunced on such things) let them be thankful vnto God for so great a benefit, let them not be rashe and bolde, nor desirous to see such things, but rather let them pray vnto God for them which are vexed with such evils. Let them not doe, as they many times vse which were neuer greatly sicke: for they feele not other mens griefes, and therefore they thinke they are litle sicke, or that they counterfeite their sicknesse, vntill such time as they themselves fall into some great and dangerous disease: euen so God can cause them to see spirites, which neuer salve any before, that afterwards they may be the more touched with other mens griefes, and diligently pray for them.

CHAP. XII.

After what sort we ought to behaue our selues, when we heare straunge crackes, or when other forewarnings happen.

But nowe as concerning other matters, as in case any straunge crackes and noyses be heard, or any rare and maruellous things happen before the alteration of kingdomes (which we speake of before) what shall we then doe: Surely we must not attribute too much vnto such things, for they sometimes, yea and most commonly chaunce by the deceit of the diuell, who hath a great pleasure to haue men muse night and day on such matters, and to imagine before their eyes and mindes many horrible things, that thereby they may fall into some greivous sicknesse, and neuer be at rest. When such things happen indeed, they ought to put vs in minde, that we casting from vs all these things which displease God, should wholly consecrate our selues vnto God, and so frame our selues, that at what houre soeuer he come, and please to call vs out of this life, we should be ready for him euen as he himselfe teacheth

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teacheth vs, and also endure patiently all vnfortunate chances, how many soeuer happen vnto vs, knowing that they come not by chance, but by the prouidence of God.

Plutarch, albeit he be an Heathen writer, is of a sounde ^{Plutarches} iudgement (as me seemeth) concerning Ponters and wonderers. For writing of Alexander the great, in his booke De ^{Christian} vita, he saith; that there happened certaine prognostications befoze his death, which sometimes Alexander cared not for, but contemned them, and contrariwise, sometimes he tooke smal and trifling things, as signes of euil lucke. ^{opinion.}

He addeth further, how dangerous a thing it is, to despise tokens and signes sent from God vnto men, and on the other side, how pernicious and hurtfull it is to be afraid of euery trifle, for as in all other things, so is there a measure to be obserued herein. The same opinion is he of, touching other wonders and miracles. For ye may reade in the life of Camillus, that when he being Captain, had taken and destroyed the Veians, he made a solemne vow, to translate the Image of Iuno vnto Rome. And therefore he commaunded certain men to take vp the Image: he offered sacrifice vnto the Goddesse, and besought her that she would bouchsafe to follow him, and to be sauourable vnto the Romanes, as other Goddes were which now dwelt at Rome. The Image made him answer that she would goe with him. He also writeth, that those men which noted and recorded these things, report other such strange matters, as that Images did sweate, that they gaue great grones, that they turned away their faces, or hanged down their heads: he saith, that men whiche liued befoze his time, gathered many suche examples together, and that he himselfe hath heard many maruellous things of men liuing in his time, which were not by and by to be neglected and contemned: and yet mans infirmitie is such, that it cannot attribute either too much or too little, vnto those things without great danger, for men obserue no measure, but are either too superstitious

Valerius
Maximus.

perditions and attribute ouer much to such matters, or else do bitterly reiect and contemne them. And therefore the safest way is, to be aduised, and to keepe a meane in suche affaires. Valerius Maximus confesseth in his first booke, that the very Gentils themselves had many miracles and wonders happening among them in great suspicion, and that not without iust cause. True wonders ought to stir vs by from sleepe. A couragious horse goeth well inough of his owne accorde, and yet if you do but make signe vnto him with a wand, or put spurre vnto him, he will be more ready and quicker. Euen so must we go in the way that leadeth vnto heauen so long as we liue, but in case we see any foretokens, or some great alteration seeme to hang ouer vs, we ought to be the more stirred by, to giue our selues to prayer, and to exercise godlinesse. The Gentiles if at any time such forewarnings were shewed vnto them from heauen, did institute certaine solempne prayers and processions to pacifie their Gods: how much rather ought all Christian Princes and Magistrates, Doctors and Preachers of our time, to bend themselves wholly herein, when so euer plagues hang ouer our heads, that all men generally and particularly shewe forth true repentance.

The conclusion.

Hitherto (I trust) we haue sufficiently shewed what we may thinke, concerning visions and appearing of spirites, and other straunge things which haue great affinitie and likenesse vnto them. And that in times past, Doctors wrote and taught farre other wise concerning them, than the very truth it selfe was, we haue also shewed the causes thereof. It might be also declared in many words, that the like hath happened in other pointes of Christian doctrine, yea and many excellent learned and godly men, haue at large opened the same in their booke which are now extant concerning such matters.

And that I may conclude this my booke, I shall be seeth all those, for the glorie of God, that shall happen to reade it, that

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that in case they thinke I haue strayed from the rule of the word of God, they would freely and friendly aduonish me thereof, but if they know it be agreeable to the word of God (as I trust it is) that then they suffer not themselves to be ruled and mocked of iugling Ponkes and Priests, but rather giue God thankses for that great and unspeakable benefit, whereby he doth daily deliuer them out of great errors and feares, and doth continually more and more bring his truth to light: let them not so lose the raignes to their affections, that they relect the truth which they haue once acknowledged.

The Senat and people of *Rome* as *Scoties* witnesse, granted libertie to the people of *Cappadocia*, when the stocke and issue of their kings was bitterly extinct, to be free, and Lords of themselves for ever after. But the Nobilitie consulting on the matter, refusing libertie whiche they coulde in no wise digest, desired to haue a King. The *Romaines* wondyring hereat, gaue them leaue to chosse whome they would to be their King. Let not vs bee such folles, but rather let vs embrace the libertie of our soules, whiche God doth daily offer vnto vs by his word.

Many Noble nations fighting couragiously, haue put themselves in present daunger of life, to obtaine and keepe this swete externall libertie. How much more ought we Christians to fight against the subtiltie and deceit of the Deuill, least the libertie of our soules, whiche is much more pzeious than the other, shoulde be oppressed by diuers errors and superstitions.

When sitting in darkenesse, desire the light very earnestly. Let not vs therefore cast away light freely offered vnto vs by God in his Scriptures. We haue nothing here in earth more deare vnto vs, than the libertie of our soules and consciences. Let vs not then (as Paule saith,) withhold truth in unrighteousnesse, let euery man of what age soeuer he be, weigh with himself how fraile and brittle this

this life is whiche God hath giuen vnto vs, and that wee must depart from hence, sooner then we thinke for, and render an account to the iust Iudge, of our faith, wordes, and deeds.

Glorie and praise be vnto Almighty God for ever and ever, and I beseech him to vouchsafe to stretch forth his hande, to deliuer all suche as are still entangled in superstition and errours, and to graunt those whome he hath deliuered his heauenly grace, that they be allwaies thankfull for so great a benefit, leaſt they be wrapp'd againe in the same mischiefe.

FINIS.

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